

*Ja: Balfour's Remembrance
Miles L^o Armonia L^o*

NEW EIGHT- FOLD PROBATION OF THE CHVRCH OF ENGLANDS DIVINE CONSTITV- TION, PROOVED BY MANY PREG-

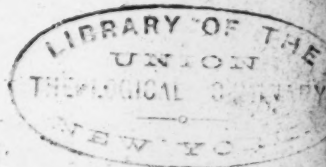
nant arguments, to be much more com-
plete then any Geneuian in the world

*against the contrary assertion of the fifty
three petitioner-preachers of Scotland
in their petition presented in the
late Parliament to the Kings
most excellent Majesty.*

With a ten-folde probation of the
same Churches doctrine touching one of the most
important points of our Creede, which is
of our Sauours descending into Hell,

BT

JAMES MAXVELL Master of Artes, &c.



LONDON,

Printed by JOHN LEGATT, Printer to the Vniuer-
sitie of Cambridge. 1617.



Pfal. 122. verse 6.

*Pray for the peace of Ierusalem, let them prosper that
loue thee.*

Isay 41. 8, 9, 25.

*Thou Iacob, whom I haue chosē, I haue taken thee from the
endes of the earth, and called thee before the cheife thereof, and
said vnto thee, thou art my Seruant, &c. I haue raised vp from
the North, and he shall come: from the East Sunne shall he call
vpon my Name.*



4/12
CD
12



TO THE MOST
LEARNED, RELI-
GIOVS AND RENOWNED

PRINCE IAMES the Concorde,
*King of Britaine, France, and
Ireland, defender of the
faith, all felicitie.*

Most gracious and redoubred Soueraigne.

I NEVER read those words of the
Ewangelicall Prophet prefixt in the
former page; (and I haue read them
often;) but as oft did I thinke of Al-
mighty Gods raising of your Iacob
from the North, and endes of the
earth, to performe the part of his Se-
lect Seruant for the especiall good of
his Church: and enen, so oft did I call to minde your gracious en-
deauours for the furthering of the glorious worke of Vnitie and
Concord amongst diuided Christians: but more especially, ac-
cording to your Royall and proper interest, among your owne vn-
uniformed Brittaines. Wherefore perswading my selfe, that it is
both the duty of all good Christians to applaude your most Chri-
stian & Commendable endeauours and designes; and the part of
all your good subiects to concurre with your Maiestie in so wor-
thy a worke, for the aduancing thereof; I haue brought vnto the
building

4/12
COB 4
124 / 15
12957

The Epistle Dedicatorie.

building of this spirituell Temple of Concord and Peace, two stones, to wit two Treatises penned and framed to the common peoples capacitie. Such as they are, I doe humbly exhibite both beere together into your Royall hands, to dispose of according to your most grations and wise pleasure, and as ye shall thinke good for them; for whose good they are intended. The first Treatise, containeth an eightfold probation of the diuine and perfis constitution of the Church of England, the which I doe demonstrate to be much more complete then any Geneuian forme where soeuer in the world, for a moderate, quiet and calme refutation of a certaine contrary assertion contained in the three and fifty preachers of Scotlands petition presented vnto your Maiestie in the late Parliament. And though there were many reasons; which might induce me to dedicate the same vnto your Royall Maiestie; yet nothing moued me so much thereunto, as that the demonstration which I doe vse, is drawn out of the diuine Booke of the Reuelation of Saint Iohn the diuine; the which I may in a manner call the Booke of King Iames the diuine, a demonstration that no writer hath vsed, before me so farre as I know, for I suppose, that no diuine will or can denie; but that in the Booke of the Reuelation is contained a representation both of the Church Triumphant in Heauen by such externall or sensible signes or shewes, as were most fit to represent the same by; and likewise of the Church militant on earth, such as it was to bee after our Saviours ascension in the two times of persecution and peace, aye untill the last period of his glorious comming to iudgement. For as the beloued and diuine man of God Moyses, made the Tabernacle according to the patterne or modele shewed him in the mount; as the Scripture speaketh; so our Saviour Christ beloued and diuine disciple Saint Iohn representeth vnto vs the forme and fashion of the militant Church, according to the patterne of the Triumphant, shewed vnto him by reuelation in the Ile of Pathmos. So that (in the opinion of all diuines) amongst the many particular Churches, that are on earth, that which is likest vnto the Church in heauen, must needs bee the diuineſt

The Epistle Dedicatorie.

*diminest and best; and that so much the more because that our
 Saviour himselfe hath taught vs to pray and say daily, thy will
 be done in earth, as it is in heauen. Now that the Church of
 England doth more neerely resemble the heauenly Church, then
 the Geneuian doth; I make it apparant by eight pregnant
 proofes, and irrefragable arguments; founded and grounded all
 of them in Gods written word, especially in the foresaid diuine
 booke of Saint Iohns Renelation. 1. in that the Church of
 England is more diuine, or God-like then the Geneuian, in her
 supreme Gouverner on earth, the Prince. 2. in that shee
 is more Angelicall, or Angel-like in her secondary Governours
 of Archbishops and Bishops. 3. more celestiaall or heauen-like for
 holinesse. 4. more heauen-like for humble reuerence. 5. more
 heauen-like for harmonie. 6. more heauen-like for babie.
 7. more heauenlike for locall decencie, Church-implements
 conueniency, Church-seruice solemnity, and sacramentall cere-
 monies. 8. and lastly, more heauen-like for honour of the ministry.
 In the handling of which eight arguments, I doe demonstrate
 the lawfulnessse, vility, and conueniencie of the chiefe rites vsed
 in the Church of England, as namely of holy dayes, of standing
 vp at the reading of the Gospel, of kneeling at the rehearsall of
 the Law, and in receiuing the holy Sacrament, of Church comu-
 nicke consisting of song and Organs, of the Church habite of
 Surplice and Ratchet, of the comely Structure and ornaments
 of Churches, of hauing a Font with a standing Table for
 the celebration of the Sacraments, and of signing with the
 crosse in Baptisme; for the which I doe produce thirteene
 arguments all grounded in Gods word. I doe likewise in-
 sistie the title of Priest giuen to the inferiours of the mini-
 stery, and of Lord giuen to the superiours by diuers good
 reasons: and by thirteene arguments I prooue the lawfulness and
 equity of paying tithes to the ministers vnder the Gospel, adding
 thereunto an Inuestiue against the Geneuian or Puritane
 impious sime of sacriledge. And in handling the first of the eight
 branches of this our new demonstration, which is, that the*

The Epistle Dedicatorie.

*Church of England is more diuine or God-like then the Gene-
uian in her supreme Governour on earth; I do prooue these sixe
important points after following, most part against the common
contrary opinions of Romanes and Genenians; first that the King-
ly power is immediatly from God, and not from man, by eight
Testimonies of Scripture and three arguments. Secondly that
the kingly dignitie is absolutely greater then the priestly, and of all
other the diuineſt, by eight arguments. Thirdly that christian
kings are not meere lay-men, but of a mixt condition partly, ec-
clesiasticall and partly secular, by ten sacred examples and three
arguments. Fourthly that kings are lawgiuers vnto their people,
and haue power of God to make lawes for the good both of church
and common-wealth, by sixe arguments. Fifthly that kings are to
be honourably and magnificently maintained, and that God
hath allotted them a certaine competent portion of their subiects
goods Sixtly, and lastly, that Kings are endowed with a sacred
immunity from all manner of coercion and censure spirituall or
temporall at their subiects hands. The which thing I prooue
against Romanes and Genenians by seuentene arguments, And
this is the summe of the first Booke which I most humbly com-
mend vnto your maiesties patronage; the other beeing onely a
briefe of a certaine part of a larger worke, I haue begun in La-
tine, containeth a ten-fold probation of the doctrine of the
Church of England touching our Sauours locall descending
in his soule after death into the hell of the damned, against the
different and repugnant doctrines of Genenians and Romanes
the which I do dedicate vnto the Reuerend prelates and pastors of
the Church of Scotland. The verity of which doctrine I do shew &
conferme 1. by Typical prefiguration both personall and real, 2.
by propheticall prediction, 3. by holy Scriptures pregnant histo-
ricall allusion, 4. by Euangelicall asseveration, 5. by apostolical
explication, 6 by all christians catholical confession, 7. by three
& fortie ancient doctors and fathers vnanime and harmonious
profession, besides some sixe or seauen Councils. 8. by thirtie
chiefe protestant writers ingennous reception and subscription,
besides*

The Epistle Dedicatorie.

besides some particular reformed Churches, 9. by irrefragable reason and demonstration. 10. and lastly, by the consideration of the diuers grosse absurdities, impieties, contradictions, and ridiculous expositions that they haue committed, which haue opugned this auuncient doctrine of the Church of England or dissented from the same. And here I will likewise professe publicly, that in case our precise Diuines can but shew as great variety, and as good solidity of arguments and reasons, even for all their opinions ioyned together, wherein they do dissent from the Church of England, as I shall shew for this one point onely, that I shall not be ashamed to retract my present opinions, wherein I doe dissent from them, and subscribe vnto theirs, and so become as precise, as euer I was knowne to bee once before. And thus haue I briefly laid open vnto your Maiestie the summe and substance of these two little bookes, which I haue written of late for the furthering of a perfit uniformity both in doctrine and discipline in the Churches of these two Kingdomes; and euen for the perswading and enducing of my deere Countrey men to the reception of the auuncient primitive forme of Church, such as it was in the dayes of glorious Constantine the great, and during the purer time of the first fise hundred yeares; which is one of your Maiesties most christian and commendable desires and designes, worthy of the memorie and celebration of all succeeding ages, the which, I pray the God of vnitie and veritie that yee may as happily atchiene, as yee doe holily wish it and worthily haue begun it. That so the Church of Scotland may in your Maiesties blessed time receiue the consummation and accomplishment of her reformation from England, like as from her, shee had the inchoation or beginning thereof, as our owne historie doth witnesse; and that as the said Church hath already receiued of England their English Bible and Psalme-Booke, so may she now likewise receiue her Liturgie or Service-booke with the whole rites and orders contained therein. And though I be haply the first of my Countrey that euer wrote thus earnestly in defence of the Church of England; yet let not my deere Countrey-men, vnto whom

The Epistle Dedicatorie.

whom God is my witness, I doe daily with all manner of happiness thinke that I haue done it out of any worldly respect to private profite, benefite or benefice either already conferred, or hereafter to be conferred vpon me, by Prince or Prelate, but out of a meere affection to verity and vniity & to the pure primitiue Church. The truth of which my protestation may hence appeare in part, in that these ten yeere past that I haue lived in England, I was at no time a Suter vnto your Maiestie nor yet beholding to any Bishop, nor euer aimed at any benefice, as being at this houre and intending to continue euer hereafter a Lay-man; notwithstanding that the learned and reuerend Deane of Exeter, Doctor Sutcliffe, the nominated Pro-nost of that begunne Controuersial Colledge, which beareth your Maiesties name, hath chosen me to be a fellow and an Antiquary therof. So that my deere countrymen shal haue no cause I hope to charge me with any preposterous affection or flattering humour in the behalfe of England; seeing that I haue no purpose of aspiring to Churchpreferment amongst them, who haue worthie Schollers enough of their owne and most complete Preachers to brooke their Benefices. Neither shal the learned ministry of my country take it euill, that a layman should thus meddle in Ecclesiastical matters, if it shal please them to consider, how that a layman may with greater ingenuity & indifferencie handle such an argument as this is, then a Church-man who might happely be suspected of flatterie or fauour in the behalfe of one churches forme more then another, & that meere ly for lone of preferment, from the which kinde of suspition, one of my fashion is free. And as for capacitie requisite in the handling of this argument, I am content, they should haue no better opinion of me then the course of my life and studies in their owne good iudgement may challenge at their hands: a breefe narration whereof, I thought good, by your Maiesties gracious leaue, here to insert, not out of any humour of ostentation, but onely that it may thereby appeare, that though I be a lay-man; yet I haue spent a good part of my time in the study of diuinitie, vnto the which, I was knowne at home,

The Epistle Dedicatorie.

home, so much to haue addicted my selfe, that at the age of 19. yeares, and euen before, I proceeded Master of Artes, I was requisited of some of our Ministry to preach by way of exercise: And though I did refuse to condescend vnto their earnest desire proceeding from their good opinion of me, for the which course I was not a little commended of that learned and renowned Diuine of good memorie, (Master Robert Rollock) who disliked the vnrife forwardnesse of some young spirits, howsoeuer otherwise of great towardnesse; yet I committed not my private studie of diuinitie, but followed the same assiduously, being thereunto encouraged by the the foresaid Reuerend Diuine, who had diuerted me from my intended voyage into Denmarke, towards the famous and noble Philosopher and Astrologian Tycho Brahe, with whom I thought to haue prosecuted my begun Mathematicall studies, and so perswaded mee to finish my Academicall course in the learned Colledge of Edenburgh, before I went to trauaile. And there beeing past some seuentene yeares since the time I proceeded Master of arts, & went beyond sea, which was in the yeare 1601. I haue all this while giuen my minde wholly to good letters, and aswell diuine as humane. For three yeares of the said space I spent in the private studie of Philosophy, in considering of the more noble and choise questions, that haue beene moued or disputed by the followers of Aristotle, but especially of diuine Plato, vnto whom I was alwayes more deuoted, and of the renowned Egyptian Philosopher Hermes Trismegistus; following therein the example of those foure famous Italian Philosophers, Franciscus & Ioannes Picus Mirandula, Marsilius Ficinus, & Franciscus Patricius. Other three yeares I spent in reading and pondering the Church questions and controuersies of our time, as they haue beene learnedly and diligently debated on both hands, by diuers great Diuines of these dayes. One yeare I spent in perusing some forty treatises, discourses, commentaries, and consultations written by some of the more moderate and ingenuous, tending to pacification. Five yeares I spent in reading and perusing some of the choicest bookes of the Do-

The Epistle Dedicatorie.

*Flors of the Church, Greekes and Latines, and of the more renowned amongst the Schoole-men, and other firs I spent in perusing politicall and historicall workes penned by diuers authors, especially Italians and Germans: together with the Genealogies of the Kings and Princes of Christendome. And for some clearer euidence and prooffe of this studious pastime, besides some ten little things already published in english, most part vpon diuine and morall arguments, namely, the Looking glasse of grace and glory, the Treasure of tranquillity, the Mirrour of religious men & godly Matrons, the Golden art or the right way of enriching, the Game of concord and vnion, admirable Prophecies of 24. famous Romane catholikes, touching the deformation and reformation of Rome, two Pamphlets containing some seauen short Poems in honour of your Maiesstie, and your noble children, together with these two present Treatises written of late in defence of the Church of Englands discipline and doctrine, besides these ten little exercises, I say, I haue written diuers things in Latine vpon Philosophicall, Historicall, and Politicall arguments, but most of all vpon Theologicall points: for being once a follower of the most precise sort, and euen a professed Puritane as they tearme it, I began at nineteene yeares of age, to write in Latine two booke against Poperie; one of the which I haue entituled, of the admirable Antipathie or contrariety of Theologie and Papalogie, or of Gods word and the Popes. Wherein I point forth the oppositions & contradictions betweene the Scripture and the Romane doctrine, from the beginning of the Bible vnto the end thereof, going thorow euery chapter of both Testaments; answerable whereunto I haue deuised the said worke into two parts, the first containing an hundred and fourty nine Sections, the second an hundred and thirty: and it hath bin seene and well liked of some learned Schollers. The other is a description of the Tyrannie which was to be exercised vpon the militant Church, according to the tenure of the two noble prophecies of Daniel and Saint Iohn; where I doe entreat of the authors, instruments, duration, beginning, manner and ending of those
great*

The Epistle Dedicatorie.

great troubles: and doe compare the opinions of writers, together touching the foresaid circumstances with the reasons thereof: a worke of no small labour consisting of eighteene large Sections or Chapters, and was by me dedicated vnto the Church and Colledge of Edenburgh, where I tooke my degree, and therefore I sent it home out of France with my Cousin M. William Maxwell of Kauens, to be presented accordingly; though as I vnderstood since, it was the fortune of my Booke, to fall into the hands of M. Iohn Welthe, then a famous Preacher in those parts; who borrowed the same for a few daies, but not deliuering it againe, carried the same away with him into France, and hath kept it vntill this houre. I haue likewise written in Latine another Booke called *Roma se redarguens*, or *Rome rebuking* and reprooing her selfe: Wherein I doe prooue by the expresse Testimonies of Popes, Cardinals, Archbishops, Bishops, Monkes, Friers, Prophets, Prophetesses, Schoolemen, and Cell-women of the Church of Rome, that shee standeth in need of reformation, against the contrary assertion of the learned Iesuite Martinus Becanus. The Prophetickall part, (if so I may call it,) of which worke, I did publish of late in English, a Booke containing a collection of more then an hundred strange Prophecies uttered in former times touching the deformation, and reformation of Rome, by twenty foure famous Romane-Catholikes, whereof some twelue haue beene canonized for Saints, to wit, seauen men, and five women. I haue likewise written a disputation or disquisition touching the seate of Satan: whether it was to be in the North, as the Romish Doctors doe holde, or in the South, where I prooue against the Romane Doctors by Scripture and nature, by Theologie and Astrologie, by Philosophie and Historie, how that the North is absolutely the most diuine, eminent and excellent, the very seate of God, and not of Satan, and the chiefe receptacle of his Church. Another disputation and disquisition I haue writtentouching the seate of soules, where I refute the Popish opinions of Purgatory, Limbus Patrum, Limbus infantium, and the like hollow habitations of soules within the earth,

The Epistle Dedicatorie.

and I doe show that the ancient Fathers, knew no more places but three at most, as the Greekes doe at this day; Paradise, Heaven and Hell. In the same I doe refute the erroneous opinions of Romanes and Genueians, Papists and Puritanes touching our Saviours descending into hell, and prooue the doctrine of the Church of England touching that article to be only orthodoxe; a brieft of which part of that Booke, I haue here published in English. And in the same larger worke, I do defend the saluation of Salomons soule against Cardinall Bellarmine, and others, iumping with him in that vnprobable and vncharitable opinion. Another disputation I haue written in Latine upon the Inuocation of Saints, against the Romane Knight of Saint Peter Gaspar Scioppius, against whose allegations of Scripture, and probations fetcht from thence: I who am a layman like himselfe, howsoever inferiour for humane letters and rules doe employ some 28. arguments fetcht not only from Scriptures, but also from Greeke and Latine Fathers, besides Philosophers, Poets, and Historians: and the same Methode and manner of probation, I doe vse in a certaine Theologicall and Historicall Plea against the learned Iesuite Iames Gretser, for the prebeminence of the Emperour, and Kings aboue Popes, Patriarkes, Archbishops and Bishops, and generally of all Priests, and for their mixt condition of Ecclesiasticall and ciuill. Lastly, I haue written a Treatise called Catholico-Iacobus, Catholico-Britannus; wherein I do demonstrate the true Catholicisme of Brittaines, and doe evidently prooue that your Maiestie and your subiects haue all those things, that Gods word requireth, to make men true Christians and Catholikes, against the contrary assertion of the learned French Archbishop, Cardinall Iames Perron. The which two Treatises last mentioned, written in defence of King Iames, and this Church, against two learned and famous Romane Catholikes of the name of Iames, by your Maiesties subiect and seruant of the same Name, shall be (God willing) shortly published for the first laick fruits of that begonne Colledge, which beareth the name of King

The Epistle Dedicatorie.

King Iames, whereof I am to bee a Fellow. The which premisses beeing considered, I hope the more easily to gaine the Church of Scotlands good opinion, and that they shall not charge me with incapacitie to handle such a weighty argument as this, hauing written so much in matters belonging to Church and Religion. To be briefe, thus haue I spent these seuentee yeares of my priuate & obscure life, since I proceeded Master of Artes, and went beyond sea, in giuing my selfe to studie and contemplation, endeavouring to know much, and to contentation, in no wise coueting after much; and to Temperance and Constancy, Whereof I take the all-knowing God and his chaste Angels to witnes. And now these my poore labours, such as they are, I most humbly lay downe at your Royal feet, begging your Maiesties most honourable patronage and acceptance, and in praying the God of Vnitie and Veritie, to giue them a blessing for the furthering of your most Christian desire, and glorious designe, so that we may euen in your owne happie daies, see with our eyes the full accomplishment thereof, to the glorie of his name, the comfort of his Church, the good of great Britaine, and your Maiesties eternall honour. So prayeth daily

Y^OVR MAIESTIES

Most humble subiect and seruant, and euen the grandchilde of your most Noble Grandmothers and Mothers household seruant, *William Maxwell* sonne to the Laird of *Kirkonnell*, and in his life man at armes to the most Christian King

IAMES MAXWELL.

THE CONTENTS OF THESE TWO BOOKES.

1 **T**hat Vnitie and Concord in matters belonging to Gods Worship amongst Christians, especially Protestants, and more especially amongst Brittaines, both for reason of Church, and reason of State is to bee by all meanes desired and endeauoured. Sect. 1. 2. 3.

2. That one Churches constitution is more perfit and complete then anothers, and that the lesse perfit ought to cōforme it selfe vnto the more perfit. Sect. 4. 5

3. That the constitution of the Church of England is much more perfit then an Geneuian whatsoeuer, or wheresoeuer. Sect. 6.

4. That the Church of England is more Diuine and God-like in the supreme Gouvernor, the Soueraigne Prince then the Geneuian. Sect. 7. 8.

5. That the Kingly power is immediately from God, and not from man as both Romanes and Geneuians doe hold, prooued by eight testimonies of Scripture and three irrefragable arguments. Sect. 9.

6. That the kingly dignitie is absolutely greater then the priestly, and of all other the diuinest, contrary to the opinion of Romanes and Geneuians, prooued by eight arguments. Sect. 10.

7. That Kings are not meere lay-men, but mixt of an ecclesiasticall and secular condition, contrary to the opinion of Romanes & Geneuians, prooued by three arguments, & ten examples of Kings that haue exercised spirituall power for the good of the Church. Sect. 11.

8. That

The Contents.

8. That Kings are Law-giuers to their people, and haue power of God to make lawes for the good both of Church and Common-weale, prooued by fixe arguments. Sect. 12.

9. That Kings are to be honourable and magnificently maintained, and that God hath allotted them a certaine portion of their subiects goods. Sect. 13.

10. That Kings are indued with a Sacred immunitie from all manner of coercion, and censure spirituall or temporall at their subiects hands, prooued against Romanes and Geneuian by 17. arguments. Sect. 14.

11. That the Church of England is more Angelicall or Angel-like in her secondary Gouvernours of Archbishops and Bishops. Sect. 15.

12. That their is an imparitie or inequalitye amongst Gods Ministers in the Church triumphant in heauen, and that their hath beene alwaies the like imparitie in the Church militant on earth, first vnder the Law, then vnder the Gospel; and aswell in the time of Christ and his Apostles, as of their successours. Sect. 15.

13. That the Church of England is more heauen-like for holinesse, where the conueniency of holydaies besides the Sunday, is prooued and demonstrated by vnanswerable arguments. Sect. 16.

14. That the Church of England is more heauen-like then the Geneuian for humble reuerence, where the conueniencie of the gestures of standing up at the reading of the Gospel, capping or bowing at the name of Iesus, of kneeling at the rehearsing of the Law, and especially at the receiuing of the holy Sacrament is declared and prooued. Sect. 17.

15. That the Church of England is more heauen-like then the Geneuian, for harmonie, where the conueniency of Church-musicke consisting of voices and organes and other instruments is declared. Sect. 18.

16. That

The Contents.

16. That the Church of England is more heauen-like then the Geneuian for habite, where the conueniencie and decencie of Church-habites, as of the Surplisse and Ratchet is prooued. Sect. 19.

17. That the Church of England is more Heauen-like then the Geneuian, for locall decencie, Church-implements conueniency, Church-seruice solemnitie, and sacramentall ceremony; where the conueniencie of a Font or the Ministration of Baptisme, and of a standing Table for the celebration of the Lords Supper is declared, and the vse of the ceremonie of the signe of the Crosse in Baptisme prooued most lawfull and commendable by 13. arguments. Sec. 20.

18. That the Church of England is more heauen-like then the Geneuian for honour of the Ministerie, where the lawfulnessse of the stile of Priest amongst the Ministers of the Gospel, and likewise of the stile of Lord, conferred on the reuerend Gouernours of the Church is declared, and the Geneuian-church gouernours of Lay-elders prooued to be a thing unlawfull and absurd. Sect. 21.

19. That the maintenance of the Ministerie is more diuine, heauen-like and honourable in the church of England, then in the Geneuian, where the perpetuall maintenance of Tithes is prooued, and the Geneuian sinne of sacriledge exagitated and shewed to be more hainous then heathenish Idolatrie. Sect. 21.

20. The diuersitie and repugnancie of the opinions of diuines touching our Sauours descending into hell, breifly propounded. Tract. 2.

21. The doctrine of the church of England touching the foresaid point demonstrated to be only orthodoxall by a Ten-folde probation. Tract. 2.



A Primitiue patterne for the Church of Scotland.

Scit. 1.



Nitie and Concord amongst Christians, especially amongst Protestants or reformed professors, but more especially amongst Brittaines, as they that are the worshippers of one and the same true God, the seruants of one and the same only Sauiour Iesus Christ, the children of one Church, and the subiects of one and the same Soueraigne, is in the iudgement of all them that are truly wise, of all other things most to bee desired and endeuoured, as a thing most pleasing to God, and most profitable to man.

Psal. 133. 1,
2, 3.
Ioh. 17. 20,
21, 22, 23.
1. Pet. 3. 8.
Heb. 12. 14.

Scit. 2.

Vnitie and Concord is to bee desired and endeuoured in all things, but especially in those things, that concerne Gods worship, the saluation of mens soules, and the good constitution of the Church: because by the meanes and occasion of discord and dissention, such as be without, are scandalized, and still kept out of the Church, and those that are within, are so pittifully distressed, that either they are driuen out of the Church, or if they stay still in it, they prooue no better then dull or dead members of the Church, (much like the parts of a blasted body,) for lacke of true deuotion and spirituall life. For whilest wee contend about veritie, wee loose

Psal. 122. 6.
Rom. 15. 6.
1. Cor. 1. 10,
14, & 3, 3, 4.
Eph. 4. 3, 4, 5
Phil. 3. 16.

C

vnitie,

vnitie, and struiuing about the shaddowes of ceremonie and circumstance, we slip from the body and substance; opinion oppresseth pietie, faction vndermineth faith, controuerſie quelleth charitie, and reasoning rooteth vp religion.

Sect. 3.

Isay 49. 23.
Exod. 4. 16.
& 22. 8.
Psal. 82. 1. 6.
Ioh. 10. 34. 35
Math. 5. 9.
2. Tim. 2. 24.
25.

The procuring, furthering and preserving of Vnitie and Concord in the Church appertaineth principally vnto the Christian Prince, whom God hath called to be a nursing father vnto his Church, and hath honoured most highly, with the stile of the Son of the most high, and euen of a God, to put him in minde of his care and studie for the things of God, and the good of his Church which principally consisteth in the Vnitie thereof, and next it appertaineth vnto the Pastors, who are to ioyn with the Prince in this glorious worke, whom of all other it becommeth least to be men of strife and contention, or instruments of discord and diuision, seeing that the God of peace hath called them to bee Messengers and makers of peace and Vnion.

Sect. 4.

Amongst the many particular Churches that are at this day diuided from themselves, one from another, whether in doctrine or discipline, in substance or circumstance, there is a difference in perfection; and I thinke no man doubteth of it, but that one Church may be of a more perfit and complee constitution, then another Church: yea we are so farre from doubting any thing of this point, that euery professour holdeth the Church that he is off to be the more perfit then that which hee disclaimeth.

Sect. 5.

It beeing most certaine that the particular diuided Churches are not alike perfit; it standeth the lesse perfit in hand to conforme it selfe vnto that which shall by the

the light of Gods word and good reason appeare to bee more perfit, both because our Saviour Christ commandeth all Christians to aspire vnto perfection, saying, *Bee ye therefore perfit, as your Father which is in heauen, is perfit,* and the Apostle exhorteth all men to bee led forward to perfection, and because that this is the only way to knit vp the Churches in Concord and Vnitie, and to draw them to an vniformitie.

Mat. 5. 48.
Phil. 3. 12. 16.
Coloss. 1. 28.
Heb. 6. 1.

Sect. 6.

Amongst the particular reformed Churches: that of England is more perfit and complete in many respects then any Church reformed after the fashion of *Geneua*, contrary to the petitioners assertion, and namely, then that of Scotland, whose forme and constitution was meere *Geneuian*, before that our sacred Soueraigne diuinely inspired began the second reformation thereof, tending to the conformation of it with England, or rather with the Primitiue, whereunto it is much more like then the other.

Sect. 7.

The perfection of the english Church is apparent whether we compare her with the Church of God, and the blessed Spirits in heauen, or with the Church of God & beleeuing men on earth, before Christs time, in his time, or after his time: or whether we respect the warrant and authoritie of Gods word or mans, of diuinitie or humanity, of Scripture or nature, of religion or reason; or whether wee respect her essentiall perfections and parts for piety or charity, faith or repentance, deuotion or reuerence, illumination or sanctification, doctrine or discipline, substance or circumstance, seruice or ceremony, order or decency, the honour and dignity of Prince or of Pastors, with the edification and consolation of the whole people.

The
Church of
England
more
diuine and
God-like
then the
Geneuian.

Mat. 6. 9. 10.

Considering that the pregnantest prooffe that can be brought of a particular Churches perfection, is by demonstrating to the eye, and painting out as it were to the life, the analogie and affinitye, likenesse or resemblance, that it hath with that Church which is knowne to bee absolutely the most diuine, compleate, and perfect. I shall therefore prooue in this present discourse by many places of Scripture, especially of that most diuine part of it called the Revelation of *Saint Iohn* the diuine, that the Church of England is much more diuine, and farre liker the Church of God in heauen, then any *Geneuian* Church is, and therefore much more perfect, contrary to the Petitioners late assertion. For seeing that as oft as in praying the Lords prayer we say, *thy will bee done in earth as it is in heauen*, wee doe desire of God with all our hearts, that his Church on earth militant, may bee euery day more and more conformable and like vnto his Church in heauen triumphant, which wee beleue and confesse to be the most perfect; it must needs follow that the more conforme a Church on earth bee vnto the Church in heauen, the more it findeth and feelth the efficacie and force of our Lords prayer, and the neerer that it doth resemble the Church in heauen, the perfecter must it be: for that thing is the more perfect, which is the more like vnto the most perfect. And that the Church of England is much liker the Church that is aboue, then the Geneuian is, it may appeare by comparing the constitutions of the two Churches together. And first I say that the Church of England is liker vnto Gods Church in heauen, then any other Church Geneuian or Roman, as beeing more diuine and God-like in respect of the supreme Gouvernour. For like as the Soueraigne gouernour of the Church in heauen consisting of those blessed Spirits which *Saint Iohn* saw almost beyond number

number in the presence of the throne of God serving him day and night in his Temple, is such a one as is both God and King: so the Soueraigne Governour of the Church of England is such a one, as is both a King and a God on earth: for in the holy Scripture wee know that Kings are called Gods, as God himselfe is called a King. And euen God himself hath called Kings by this name, & not any creature: for *Adam* gaue al other things their names, but could not giue this: for none but God can giue this name. Thou shalt be to *Aaron* as God (said the Lord to *Moses*) whom he had made a soueraigne Prince ouer his people. And againe, I haue made thee a God to *Pharaoh*: and *Moses* calleth the soueraigne Iudges by the name of Gods, saying, thou shalt not rayle vpon the Gods, for so it is in the originall, and the Psalmist to the same purpose (speakes thus) God stādeth in the assembly of Gods, he iudgeth among Gods: and againe, he brings in the great God speaking thus of his little Gods, I haue said ye are Gods, & yee are all children of the most high.

Reuel. 4. 2, 3,
4. 5, 6, 7, 8, 9,
10. & 5. 8, 9,
10, 11, 14.
& 7. 9, 10, 11,
12, 13, 14, 15
& 19. 1. & 21.
1, 2, 3.
Exod. 15. 18.
1. Sam. 8. 7.
Psal. 2. 6. & 20
9, & 22. 28. &
24. 7, 8, 9, 10.
& 29. 10.
Gen. 2. 20.
Exod. 3. 1, 2, 3
4. 5, 6, 7, 8, 9,
10. & 4. 16.
& 7. 1. & 23.
28.
Psal. 82. 1. 6.
& 95. 3.
& 50. 1.

Sett. 9.

In that Kings are called Gods, wee learne sixe notable lessons hereafter following. The first, that the kingly power is immediately of and from God, and not of man, as both Geneuians and Romanes most erroneously doe hold: for none can make of a man a God on earth, but God in heaven, neither is it in the power of man to make one Gods seruant or minister, but we must leaue it vnto God himselfe to choose and ordaine his owne seruants. And truly if the King were ordained of man as he is for the good of man, (and therefore is by *Saint Peter* called an ordinance of man) the Apostle *Paul* would neuer haue named him Gods seruant and minister, but mans. The King sitteth in the Lords throne, (saith the holy Chronicler) now it belongeth not vnto man to set another man in Gods seate, but must let this alone for God himselfe to doe. The throne

That the
kingly
dignitie is
immediate
ly from
God.

1. Pet. 2. 13.
Rom. 13. 4.
1. Chron. 29.

Pfal. 2. 1, 7. is Gods and not mans, and he that sitteth in it is Gods
 1. Sam. 9. 15, minister and not mans, yea he is of God, called God, for
 16, 17, & 10, man cannot make a man God, and therefore Kings are
 1, 2, 4, & 13, immediately from God, and not from man, an argument
 13, 14, & 16, that all the Geneuians and Romanes in the world, shall
 1, 2, never be able to answer. And therefore to shut vp this
 1. King. 3. 7. first lesson (for in our worke of kingly controuerlies, we
 & 10. 9. dispute it more largely and accurately) three Kings, *Da-*
 1, Chr. 2. 9, 29. *uid, Salomon, Hiram, one Queene of Sheba, one Prince, Ne-*
 2, Chro. 2. 11 *hemiah, one high Priest Samuel, one chiefe Prophet Dani-*
 Dan. 4. 14. *el, one principall Apostle Paul, yea Gods Angel and God*
 23. himselfe doe all of them auouch that kings are chosen
 Prouerbs 8. of God, nominated, sent, crowned, created and set in
 15. 16. Gods throne by God himselfe, and not by man.
 Wild. 6. 1, 2, 3. Gods throne by God himselfe, and not by man.
 Rom. 13. 1, 4.

Sett. 9.

That the kingly digni- The second lesson that wee learne here is that the
 ty is the diuine- kingly dignitie is of all other dignities absolutely the
 nest and grea- greatest and the diuine, and not the priestly, as both
 test of all o- Romane & Geneuians do erroneously suppose. For first
 ther. as none can be greater in heaven then the God of hea-
 Reuel. 2. & 3. uen, or so great: so none in earth can be greater then he,
 Psal. 82. 6. who is called of God to be a God on earth, nor none can
 Dan. 3. 26, & befo great. Secondly, as the highest stile that can bee
 6. 20. given to any, is given to Kings, so a lower stile is given
 Ioh. 15. 14, to Prelates and Priests, for they are in the Scripture no
 15. where called Gods, but well are they named Angels, so
 that as the Angels in heauen are inferiour to the God of
 heauen, so are the Angels on earth, to wit, the chiefe
 Priests and Prelates inferiour vnto the Gods on earth,
 which are Soueraigne Princes: thirdly, Princes are called
 the children of the most high, where as Church-men are
 Psal. 81. 3. instiled onely the seruants and friends of the most high.
 1. Chron. 29. 23. Fourthly, God putteth a crowne of golde vpon the
 Kings head, and he setteth him in his owne throne to sit
 there for God as God; so that as the Apostle (speaking of
 the

the inferioritie of the Angels of heauen beeing compared with Christ the annointed of the Lord) saith, vnto which of the Angels said he at any time, sit at my right hand till I make thine enemies thy footstool, are they not all ministering Spirits, sent forth to minister for their sakes, which shall be heires of saluation? In like manner may it be said in this matter, touching the inferioritie of the Angels on earth, that is prelates, beeing compared with the Lords Christ and annointed one, the Soueraigne Prince, vnto which of the Angels on earth (for Prelates are called Angels in the *Reuelation* seauen or eight times) said the Lord ever, sit in my throne, as hee saith vnto Kings? yea I haue sought much in reading and could neuer finde in old Testament, or new, in Scripture or Father Greeke or Latine, that euer the Lord said, immediately or mediately vnto the great Archangel himselfe that sitteth in *S. Angel*, sit thou in my throne, for no man taketh, or at least should take this honor vnto himselfe, but he that is called of God, as was *David*, or *Salomon*. What are the angels on earth else then, but as ministering spirits sent forth by the Gods on earth, the Christ, an *Iehosaphat*, to teach in Iuda through al the Cities of their kingdomes to minister the holy Sacraments to them that shal be heires of Saluation, & to gouerne the Church. Firstly, the high priest *Aaron* calleth the Soueraigne Prince *Moses* his Lord: and *Salomon* a king is called *Zadok*, the high Priest Lord, *Ezekiah* a king calleth the priests his sons: which doth argueth the superiority and maiestie of kings, for the Lord is superior to his seruant, and the Sonne inferior to his father. Sixtly, the Spirit of God every where placeth Kings before the chiefe Priests, *Moses* and *Aaron*, the King and *Iehoiada*, *Ezekiah* the King and *Azariah* the chiefe of the house of God, and preferreth the Princely dignitie before the priestly wher they meete in one and the same person.

Heb. 1. 13. 14.

Reuel. 1. 20.

& 2. 1. 8, 12,

18, & 3. 1, 7,

14.

1. Chro. 17, 7,

8, 9.

Exod. 32. 22.

22.

Numb. 12, 11

1. King, 1. 33,

34.

2. Chro. 29,

11.

Exod. 5. 1, 4,

20, & 1. 6, 8,

20, & 10, 20.

& 9, 8, & 10,

3, & 11, 10,

& 12, 1.

Psal. 77, 20.

2. Chro. 24,

12, 13, 14, &

Moses 1. 13.

Gen. 14, 18, *Moses in Genesis*, and Saint *Paul* to the *Hebrewes* doe observe this order in *Melchisedech* whome they name a King and a Priest. The same *Moses* or rather the Lord himselfe calleth his people a kingdome of Priests or a royall Priesthoode, as speaketh Saint *Peter*; and Saint, *Iohn* in the Reauelation hath these words, and made vs Kings and Priests vnto God, and the same words are vsed of the foure and twenty Elders. Seventhly, the greatest glory and dignitie in heauen is the Kingly and the highest title or stile, that is giuento God in the old Testament, or to our Sauiour Christ in the new, is to be called a King, a King of glory, a King for ever, a great King above all Gods, the King almightie, a king of Gods, the Prince of the Kings of the earth, the Lord of Lords, the king of Saints, and King of Kings, and thus is he called foure times in the booke of the diuine Reuelation, which is questionles the greatest and highest stile, that Christ hath, and by many degrees greater and higher, then his priestly stile of high priest after the order of *Melchisedech*: for this stile hee had on earth in the state of his humility, whereas he was not an actual king, vntill he rose, ascended into heauen, and receiued all power in heauen and earth, as the Soueraigne King of both, at the hands of his Father, according as both Gospell and Epistle do testifie. Wherefore also the kingly dignitie is the greatest on earth, and such as do represent Christ in his kingly dignitie as Christian kings doe, are greater and more eminent then those that represent him in his Priestly dignitie; that is then Priests, Bishops Archbishops, or Patriarkes. Eighthly and lastly, the honour of the king is commanded next vnto the honour of God in holy Scripture, Giue vnto God the things which are Gods, and giue vnto *Cesar* the things which are *Cesars*, saith our great *Cesar*, who as *Daniel* speaketh, is the *Stone*, that was without hand,

cut of the mountains, of the blessed Virgine Mary, and
euen the corner-stone of the Church. *Feare God, honour the King*, saith Saint Peter another stone, yea, a pillar and chiefe stone of the Church, whome I wish the Pope may immitate, in this and all other Christian duties. To be brieft (for in our royal controuerfies and disputations we doe handle this question more accurately, and employ besides Scriptures, the fathers, Greeks and, Latines, the Schoolemen, Philosophers, Politicians, Poets and Historians both sacred, and profane, to prooue the truth of this point, against the learned Iesuit *James Grefser*) in the creation of Salomon, it is said that the people bowed down their heads, and worshipped the Lord, and the King. So that it is more then manifest, that the King is the person next vnto God, in power, dignitie, honour, and authoritie, and therefore greater and higher then the greatest and highest priest, of them all.

Ioh. 1. 42,
Galat. 2. 9.
Pfal. 118. 22,
Isay. 28. 16.
Mat. 21. 42.
Mark. 12. 10.
Luk. 20. 17.
Act. 4. 11.
Rom. 9. 33,
1 Pet. 2. 7,
Ioh. 1. 42,
Galat. 2. 9.

1. Chron. 29,
20.

SECT. II.

The third lesson that we learne hence, to wit, in that What kings are called Gods, is that Kings, are called of God to kings are be nurling Fathers vnto the Church, and have a special not lay-power about the things of God, and consequently that men but of they are not meere laymen as both Iesuits and Geneuians, Papists and Puritans doe holde, but of a mixt condition, partly Ecclesiasticall, and partly ciuill or secular, as in our latine work before named shal be largely proued both by Theology, & by Philosophy & history. For the present, I say that the truth herof is apparent in Scripture, by precept made vnto Kings, by the practise of kings, vnder the law, and by Prophecie of Kings to be fulfilled vnder the Gospell. And first it doth appeare by precept, in that Kings are enioyned in the Scripture to make themselves able for the manning of the things

Deut. 17. 18. things of God, for they are enioyned to *study Gods word*
 19. diligently, to *reade in his Law* continually, to bee wise and
 Psal. 2. 10. learned exceedingly: and therefore our Sauour, teacheth
 Wise. 6. 1. vs that *Kings* are called *Gods*, because the *word of God*,
 Ioh. 10. 34. was *giuen vnto them*, meaning Principally, and to the end
 that they might gouerne Church and commonwealth
 according to God, and for God, as his vicars or deputies,
 on earth. Secondly it doth appeare by the practise
 of Kings vnder the law, and not onely of those that were
 both Princes, and Prophets, as were *Moses, David* and
 & 22. 1. 6. *Salomon*, but also of those that were meere Princes without
 2. Sam. 5. 6. 21 the Propheticall gift, such as were *Ioshuah, Asa, Iehoi-*
 & 6. 12. *saphai, Iosh, Ezechiah, Iosias & Manassas*; they haue coman-
 1. Kings 2. 27 ded the Priests, yea euenthe chiefe priests to doe the
 35. & 5. 5. & parts of their office, and appointed them to their courses
 8. 14. 15. 10. and charges, they haue placed and displaced the high
 22. Priests, themselves, they haue suppressed Idolatrie,
 2. King. 18. 4. remoued and deposed, yea put to death Idolatrous
 & 23. 4. 5. & Priests, broken downe the Idols, restored religion, to
 24. 25. her purity, assembled both the priests to bring vp the
 1. Chron. 13. arke of the Lord, and the people to celebrate the pas-
 13. 2. 3. seouer, and to serue God, haue read the law publicly
 & 15. 1. 2. 3. in the audience of the people, proclaimed fasts, & pray-
 4. 11. 16. ed for them, and blessed them likewise in the house of
 2. Chron. 16. the Lord. Thirdly the Ecclesiasticall power of Princes
 8. 9. 10. 16. & doth appeare by prophesie, for the Euangelicall Pro-
 17. 6. 7. 8. 9. phet *Isay* when hee foretolde the conuersion of the
 20. 3. & 24. 4. Kings of the gentiles to the Christian faith he likewise
 5. 6. 7. 8. & 29. prophesied of their Ecclesiasticall place and power, of
 4. 1. 11. 15. being *Nursing Fathers* vnto the Church saying; *Thus saith*
 18. 2. 1. 2. 5. 27. the Lord God behold I will lift up mine hand to the Gen-
 30. 3. 1. & 31. tiles, and set up my standard to the people, and they shall
 2. 10. 11. bring thy sonnes (meaning the Churches children) in
 1. King. 2. 27. their armes, and thy Daughters shall bee carried upon their
 35. shoulders; and Kings shall bee thy nursing Fathers, and
 2. Chron. 19. 11. *Queenes*
 Isay 49. 23. 23.

Queenes shall be thy nurses. And in our Latine worke of royall Controuersies, we shall show how this Prophecie hath beene accomplished in the person of Christian Princes, Kings and Emperours, and how they haue exercised that part of the Ecclesiasticall power, which standeth in the supream government of the Church. To wit that they haue made lawes of ecclesiasticall matters, and for the confirmation of faith, haue tried matters of heresie & punished heretickes, rooted out & suppressed Idolatry, exhorted and conuerted nations to the Christian faith, instituted Bishops, and sent them to preach, placed pastours in the Church, called councells and presided in the same.

Sect. 12

The fourth thing that wee learne of this stile of *That* God giuen to Kings by God himselfe, is that Kings kings are are Lawgiuers vnto their people, that is to say, lawgiuers that they haue power from God to decree, and make vnto their lawes for the good government of their kingdome, and people. not onely that they are appointed for the custody, exposition and execution of lawes, made or to bee made by the people, as some phanaticall spirits sprong from the Lemánian lake haue supposed. The people are lawtakers not law-makers, and lawkeepers, not lawgiuers; for the lawgiuing power is a diuine power, and therefore belongeth to God, or to him whom hee hath called by the name of God, to make lawes for God, and in his name, for the good of the people. And this doth appeare by diuers sound and infallible arguments drawne from Gods word. First in that *Moses* gaue lawes and ciuill ordinances vnto his people of the Hebrewes, wrote, deliuered and declared them, and appointed inferiour Magistrates for the execution of them, to wit, the seuentie Elders, whereby we see how that the execution of lawes

Exod. 18. 15,
19, 20, 21, 22,
23, 24, 25, 26.

appertaineth to the inferiour Magistrates, not to the Soueraigne, but that it is his part to make lawes, to giue & expound them, like as it is the peoples part to take them and keepe them. Secondly, that Princes are lawgiuers, it doth appeare in that the Lord commaundeth the King to write vnto himselfe the law of God, to keepe it with him, and to readetherein all the dayes of his life. Now to what end all this? questionlesse, that hee may learne thereby to be like *Moses*, euen a faithfull seruant of God in all his house, and ouer all his house, and not onely that he might keepe Gods law the better in his owne person, but also, that he might deliuer the same to his people as *Moses* did, to be obserued of them: and that the lawes hee should make himselfe, might bee conformable to Gods lawes: for as God the King almighty is the Lawgiuer of Kings, so Kings, whom God hath called Gods, are the Lawgiuers of their people. Thirdly, this doth appeare in that *Salomon* calleth Mans law, the word of the mouth of the King, and the Kings word, like as the law of God euery where in the Scripture is called Gods word, and the ten commandements the ten words of Gods mouth. *I aduertise thee to take heed to the mouth of the King* (saith the Spirit of God by *Salomon*) and to the word of the oath of God. *Where the word of the King is, there is power, and who shall say vnto him what dost thou?* Fourthly this doth appeare, in that questionlesse the more diuine power doth belong vnto the Prince, to whom God hath both giuen his owne diuine name, (and not to the people) and hath set him in his owne throne. Now to make a law is the most diuine thing that can be done of a man, and therefore it appertaineth vnto the Prince, that sitteth in Gods throne, and not to the people, that stand before the throne. Fifthly the eternall wisdom saith, *By mee Kings raigne and Princes decree iustice, By mee Princes rule, and the Nobles and all the Iudges of the earth: out of which place,*
it

Numb. 12. 7.

Heb. 3. 2. 5.

Exod. 24. 34

Deut. 17. 18,

19.

Ioh. 10. 34, 35

Eccl. 3. 2, 3, 4.

Psal 119. 1, 4,

5, 9, 10, 13,

16, 17.

Exod. 24. 28.

Psal. 82. 1, 6.

1. Chron. 29.

23.

Prou. 8. 15, 16

it is more then manifest that it belongeth to Kings and rulers to make decrees and lawes of iustice, and to prescribe rules of vpright living vnto their Subiects. Sixtly and lastly it is said of Kings in the Scripture, (and to their highest commendation) that they haue made certaine good lawes and decrees for the glorie of God, and the good of their people: thus *Nebuchadnezzar* King of *Babel*, made a decree or law, that every people, nation and language which should speake any blasphemie against the God of *Shadrach, Messach & Abednego*, should be drawn in pieces, and that their houses should be made a iakes, and *Darius* King of Medes and Persians, made a law or decree; that in all the dominion of his kingdom, men should tremble and feare before the God of *Daniel*: and by these sixe arguments it is more then euident that the Prince, (and hee principally) hath an affirmative voyce, and not onely a negative in the assembly of his estates. The which thing we shall prooue likewise by politicall and philosophicall arguments in our Latine worke of Kingly controuerfies.

Sett. 13.

The fifth lesson that we learne, in that Kings are of God, called Gods, is this, as we must honour God with our riches, and the oblation of our hands, according as *Salomon* exhorteth, saying, *Honour the Lord with thy riches*, &c: so must we likewise honour them whom God hath called Gods, to wit, Soueraigne Princes, whom when as wee honour with our riches in giuing them a portion thereof, for their honourable prouision, then we honour God himselfe with our riches, as *Salomon* exhorteth all men to doe, that would haue God to blesse them with abundance. And truly, if wee would be loath to let God want (if hee were subiect to want in his owne person, as man is) then ought we likewise be loath to let the Prince

That Kings are to be liberally and honourably maintained. Prou. 3. 9, 10.

Psal. 82. 6.

want, who representeth God, and therefore is called God, to teach vs, that what we bestow vpon him wee offer vnto God and in whose person God oftentimes carrieth himselfe as one that wanteth, and standeth in need of our helpe. And if we would willingly, cheerefully and without murmuring bestow vpon our most bountifull Father, our goods in whole or in halfe, then truly wee ought not to murmur or grudge to bestow vpon Princes (whom God hath called by the name of the children of *the most High*) a conuenient portion of the same, at least for their fathers sake. So that the good Christian subiect when he seeth a King, especially a Christian King, and such a one as besides his diuine power is adorned with the diuine qualities and perfections of wisdom, bounty, iustice, and mercy, he ought to thinke with himselfe, that he seeth God in mans likenesse, and when such a King asketh subsidie or releefe at his subiects hands, they ought to shew themselues, as willing and ready thereunto, as they should, if God himselfe in mans likenesse were come downe amongst men to require a sacrifice or oblation at their hands. And though it bee true that that Almighty God doth not stand in need of any thing we haue, (for he is al sufficient in himselfe) yet wee must thinke that it is his pleasure to carrie himselfe oftentimes, as one that doth need in the person of the Prince, the Priest and the Poore. And this hee doth, to trie whether wee loue Almighty God and our neighbour better then our goods, or no, and to know by the effect, if we haue as yet attained to this perfection, as to giue vnto God all that we haue, if he should require it at our hands; for the man that will grudge to giue a part vnto Gods Image and chiefe Minister for his sake, will neuer be willing to forsake all for Gods sake: no hee would neuer bee willing to bestow his whole goods vpon God himselfe, that will refuse or repine to giue

give a part vnto his cheife Minister. And cōtrariwise, the
 man that doth cheerefully bestow vpon the Prince, in
 regard that hee is Gods Image, Deputie and Minister,
 (*For he is the Minister of God for thy wealth saith the Apo-*
stle and for this cause ye pay also tribute, for they are Gods Rom 13.1,2,3,4,5,6
Ministers) doth in so doing evidently show that hee lo-
 ueth God better then his golde, and goodnesse better
 then his goods, and that he would make no difficultie
 to bestow most willingly all that he hath vpon God, yea
 to forsake his whole goods for Gods sake. But of this
 matter of the Princes maintenance I haue entreated
 elsewhere, in another worke published some two or three
 yeares agoe, called the Golden art, or the right way of
 enriching, dedicated to the two Royal cities of these
 two kingdomes, but much more copiously in another
 worke of Kingly Controuersies not as yet finished,
 where I doe discourse of the particular manner of the
 maintenance of Princes amongst Gods people, both ac-
 cording to Scripture, the Iudgement of diuines, and Po-
 liticians, and according to the seuerall customes of king-
 domes. And there I show 1. that the soueraigne Prince,
 is not Lord of the whole goods of his subiects, and that
 his right doth not extend ouer their whole faculties,
 as some flatterers of Princes doe falsely and dangerously
 hold them in hand. Secondly, that the soueraigne
 Prince hath a right only to a certaine proportionable
 portion of the subiects goods. Thirdly, that as God and
 not man is the institutor, author and ordainer of Kings,
 so is he the appointer of their portion, and the prescriber
 of their manner of maintenance: for if God hath ordai-
 ned and instituted Kings to bee his Ministers and Ser-
 uants, for the gouernment of his people, as we haue al-
 ready showed that he hath, then must it needs be true,
 that the same God hath taken order for their mainte-
 nance. And truly seeing that all wise and good masters
 doe

doe provide for their seruants, and allow them meanes for their sustenance and maintenance, it were a thing most vnbecoming the wisdom and goodnes of God, who is the Master of masters, both for wisdom and goodnesse, to thinke that he hath not as great care, and taken at least as good order, for the maintenance of his seruants, namely of Kings, as other men being masters, haue taken and doe take for theirs. God doth alwaies that which is most fitting, and therefore hee hath designed and ordained the particular manner of the Princes maintenance: for it is most fitting that the master should prescribe and appoint the quantitie of his owne seruants wages. And it was so fit that God should do it, that it was not fit nor expedient to referre the doing thereof, vnto the will or discretion of man. It was not fit that it should be remitted to the will of the Prince himselfe, for he might perhaps require more then inough, as for example, the halfe, third, fourth, or fift part of the subiects goods, neither was it fit that it should be referred to the discretion of the people; for they lightly might allow the Prince lesse then inough, and therefore God hath taken order for this thing himselfe, and not left it for man to doe; For as the Apostle saith, *Who art thou that iudgest another mans seruant?* so may it bee well said in this matter; who art thou that takest vpon thee to share out a portion or allowance for another mans seruant, yea for Gods owne chiefe seruant? doth not such an office properly belong vnto God? Fourthly, that God hath set downe the manner of the Princes maintenance, and hath specified the quantitie of his portion in some place of his word, and that hee hath done it in the fittest place that could bee for that purpose: for except it were so, it should not appeare, when it is, that a Prince playeth the Exactor, for seeing that he hath a right vnto a certaine portion of his subiects goods

Rom. 14. 4.

goods(as all doe grant)how shall they know, when it is that he craueth more then hee ought, except there bee some law to determine his portion, and to inhibit him to leuy any more then the quantitie thereof doth permit. In one word, Exaction in a Prince is the transgressing of Gods law, and not the breaking of some humane statute or decree; and therefore there must be a certaine speciall law in Gods word, touching the quantitie of the Princes portion, as well as there is of the Priests, the one beeing as important as the other, and Princes beeing Gods Ministres and Seruants as well as Priests, and so consequently to bee maintained as well as they. Yea it behoued so much the more, because that Soueraigne Princes or Kings are Gods Ministres in a higher, more eminent and honourable degree and kinde, then Priests are, as hath beene before abundantly shewed. So that it is not likely that the Spirit of God would haue omitted so important a point as this is; being such as that without the certaine knowledge thereof, neither can Soueraignes nor Subiects doe their dutie to one another. For neither can they know when it is that the Soueraigne keeps himselfe within the bounds of equitie and moderation, or contrariwise that he debordeth into oppression, extortion, or exaction, neither yet when it is, that the subiect offendeth by detention or diminution of his Soueraignes due. Seeing then it was so necessarie for the quiet, iust, and vpright constitution of a kingdome amongst Gods people, that the Kings portion should be specified as well as the Priests, we need not doubt, but that the Spirit of God hath proposed the same, some where in holy Scripture, and euen in that place which was of all other the most conuenient for such a purpose; and what place of Scripture so conuenient as that where in the first institution of Kings amongst Gods people is propounded and expounded? The which

place, because some Geneuians and moderne diuines haue monstrously misconfitered, I shal refute their error (God-willing) other where by 13 vnanswerable arguments. And amongst other probations, we shal (show it by the Hebrew Text, the *Chaldaick Thargums* or *Paraphrases*, the Greeke translation of the *Septuagint*, the Latine translations of *Hieronymus*, *Pagninus*, *Vatablus*, *Munsterus*, *Leo*, *Montanus*, with the old English, and namely, that the word *MISHPAT*, which is translated *δικαιωμα* in Greeke, and in Latine *Ius* or *Lex*, is alwaies taken in the Scripture, and in no fewer then 210. places for the vpright iudgement of God, and of the Kings and Iudges of the earth, and no where for vniust and tyrannicall government, or for a Princes abusive power, as some moderne writers haue vnderstood it most grossely in that same place of Scripture, whereupon the resolution of this question doth wholly depend: a thing which I wish our diuines should well consider, that they doe not runne into their error; in expounding those words of the Prophet *Samuel*. But of this more in another worke.

In the meane time I would entreate all good subiects to beware of charging, either now or hereafter, their Prince with the odious aspersiō of Exaction, vnlesse they can show that he requirēth and receiveth more of his people, then the law of God doth allow him; but that they would honour him with their best opinion, not only of a iust and vpright Prince, but even of an indelgent, and beneficent Father, in case it shall be well and sufficiently prooued vnto them, that he is so farre from the iniustice, of requiring or taking from them any part of their own, that hee even releaseth and giueth them a part of his owne, which is indulgencie, bounty and beneficence, and in a word: that he is content for his louing subiects further ease, to leuie much lesse then Gods law doth allow him, for the maintenance of himselfe, his chiefe officers

1. Sam. 8. 9.

10, 11. 21, 13,

14, 15, 16, 17.

officers in the Common-wealth and in the Court, and of his other seruants at home or abroad, in peace and in warre.

Secl. 14.

The sixt and last lesson that we learne, in that Kings are called Gods, is that Almighty God in giuing them this name, euen his owne name, hath exempted them from all manner of violence, coercion or censure at their subiects and inferiours hands; where as our Geneuities aswell as Iesuites, and Calvinists, aswell as Papists doe hold the contrary, for both of them wil haue Soueraigne Princes subiect to coercion, excommunication and deprivation: a doctrine and opinion, repugnant I dare say both to Theologie and Philosophie, to Diuinitie and Humanitie, as we shal (God willing) show at large other where. For the present, because in this worke we thought good for soliditie and breuities sake to employ only testimonies of Scripture and some reasons derived from thence, it shall suffice that we show and confute the impietie and absurditie, yea the vnlearnednesse and stupiditie of this doctrine of Geneva and Rome, by these 17 reasons after following. The which if any Diuine can answer sufficiently and soundly, or bring better reason for the contrary opinion, I shall not be ashamed to change the opinion that I now hold, and subscribe to theirs, and freely confesse this of mine to bee as blockish and vnlearned, as now I hold theirs to bee. First, God himselfe by his seruant *Moses* saith vnto every Subiect, *Thou shalt not raile vpon the Gods, nor speake euill of the Ruler of thy people*: if it bee not lawfull to raile vpon the Prince, then must it bee as vnlawfull to rage or rise vp against him; and if wee must beware of vehement words in his behalfe, then much more, of violent deeds: and if the subiects must not speake euill of their Ruler or Soueraigne, then they cannot excommunicate him:

That kings are free from all manner of coercion & censure.

Exod. 22, 28.

for whosoever excommunicateth a Prince, must needs speake the greatest euill of a Prince that can bee, even that hee is a most wicked man, and fitter to bee Sathans slaue then Gods seruant. To the same purpose appertaineth that other precept or prohibition of the Spirit of God, by the mouth of *Salomon*, proclaimed to subiects, *Curse not the Prince, no not in thy thought* : if it be not lawfull to curse the King, then is it not lawfull to excommunicate him ; let both *Rome* rage, and *Genens* iangle as much as they can to the contrary. Secondly, God hath set the King in his throne, and set on his head with his owne hand a crowne of pure gold ; now who can say that it is fitting or comely that any man or order of men, especially subiects, and such as stand before the throne, should offer violence to him that sitteth in the throne, or put out the hand to thrust him out of the throne, or to pull off the crowne that God hath put vpon his head. Thirdly, *It is the most high*, (saith the holy Angel and the Prophet *Daniel*, to King *Nebuchadnezzar*) *that beareth rule over the Kingdome of men, and giveth it to whomsoever he will: The Kings heart is in the hands of the Lord, as the rivers of waters, he turneth it whither soeuer is pleaseth him.* (saith *Salomon*) and therefore the most high is the onely Ruler, Curber, Converter, and Scourger of Kings, and men must not bee so bould, as to take Gods proper office vpon them : for in so doing, they commit a greater offence against God, then doth the greatest Tyrant that can be, in plaguing and persecuting his people. For no subiect, one or moe, ecclesiasticall or secular can meddle in such a matter as this, without impeaching God of a notable imperfection : for either they must thinke that God seeth not the wickednes of the tyrannous or idolatrous King, which is to deny his diuine omniscience and absolute knowledge, or if hee seeth it, that he careth not for it, which is to deny his diuine prouidence, and to charge him

Ecclesiast. 10.
20.

1, Chron. 29.
23.
Psal. 21. 3.

Dan. 4. 22. 23.
29.
Prouerb. 21. 1

him with humane negligence; or if he care for it, that he is either vnable to reuenge it without the hand of the Kings owne subiect, which is to deny his diuine omnipotency, and to brand him with humane infirmity, or else that he is vnwilling to reuenge it; which is to charge him both with iniustice and want of mercy. Whence it followeth, that such subiects as would correct their Soueraigne, doe both make God no God, and make themselves God: in a word, such a subiect is *Dauids* foole, that hath said in his heart, there is no God, except perhaps himselfe, and so becommeth such an Antichristian Anti-god, as exalteth himselfe both aboue Gods God on earth the King, and aboue the God in heaven, in taking his proper place and office vpon him. No, God needeth not the hand of any subiect, to be reuenged on a wicked Prince, for hee can stirre vp other Princes and people or forraigne persons against him, as we reade, that hee did against these Kings of *Iericho*, of *Ai*, and of the Amorites, against *Adonibezek* King of *Canaan*, *Eglon* King of *Moab*, *Saul*, *Abab*, *Abaz*, *Manasseth*, and *Zedekias*, Kings of *Iudab* and *Israel*: or he can make the wicked King (as it were with his own hand) execute Gods vengeance vpo himself: thus he suffered *Saul* to slay himselfe, and *Zimri* to burne himselfe. And as he wil not employ a Princes owne subiects in such a businesse, so he needeth not to vse the hand and power of any person whatsoever; for God can drowne the wicked Prince in the water or sea with *Pharaoh*, or hee can strike him with madnessse with *Nebuchadnezzar*, or hee can burst him or breake his necke with *Abazias*, or can strike him with leprosielike *Vzziah* or *Azariah*. The very elements, and beasts of the field are at his beck and bidding, the beasts to deuoure, the fire to burne, the aire to infect, the water to drowne, and the earth to swallow vp such Princes, as God will beauenged on, yea he hath armies of painefull

Psal. 53. 1.

2. Thess. 2. 4.

Iosh. 6. 8, 10, 11

12, cap.

Iudg. 1. 2, 6, 7,

& 3, 15, 16,

17, 20, 21, 22,

26, 27, 28,

1. Sam. 13, &

15, & 22, & 31

1. King. 16,

& 22.

2. King. 16,

& 25.

2. Chron. 28,

& 33.

Exod. 14, 28,

& 15, 4.

Dan. 4 22, 28

29, 30.

1. King. 1, 2,

3, 4, 16, 17, &

15, 4, 5.

2. Chron. 26,

16, 17, 18, 19

20, 21.

and shamefull diseases, of wormes, of mice and of lice to consume and vex wicked Kings with. And as the Angels of God (which are his highest creatures) smote *Nebuchadnezzar* with madness, & drove him from amongst men, to dwell with the beasts of the field, and so deprived him of his kingdome for a time (for those Noters and Genevian Glossers are deceived, that doe thinke his owne subiects did depose him for tyrannie) and as another Angel did write vpon the wall, the sentence of King *Belshazzars* destruction; so the wormes that are the Lords lowest creatures, conspired to vex the wicked tyrant *Antiochus* the cruell persecuter of the Iewes, that he died miserably; and both these creatures together, the highest in heauen, and the lowest on earth, did at Gods appointment concur to plague *Herod* the persecutor of the Christians, who had vexed many of the faithfull, killed *James* and imprisoned *Peter*: for the Angel of the Lord smote him, because he gaue not glory vnto God, so that hee was eaten vp of wormes. Thus we see how God getteth glory, when he correcteth wicked Kings with his owne hands, whereas he is robbed of his glorie by such subiects as dare take the rod, as it were out of Gods hands, and put it into their owne, to scourge Kings with. Fourthly, the people of God vnder the old Testament did not imprison or depose their most wicked Princes, such as were *Saul*, *Abab*, and *Manasses*; nor did the high Priests excommunicate them for their crueltie, tyrannie, apostasie and idolatrie, persecution and seduction; and therefore the people of God vnder the new Testament ought to doe the like, in following the example of their pietie and patience in the behalfe of bad Princes; otherwise Christians should come short of the Iewes in morall perfections, which were absurd. Fifthly, the constitution and creation of Kings is of God and not of man, it is Gods hand only that can make

Dan. 4, 10, 11

12, 13, 14, 22

23, 28, 29, 30.

& 5, 6, 7, 24.

25, 26, 27, 28

2. Mich. 6. 9.

5, 6, 7, 8, 9, 10

11, 12, 13, 14

15, 16, 17, 18

28.

act 12, 1, 2, 3,

4, 5, 21, 22, 23

1. Sam 13, 9.

10, 11, 12, 13

14, & 15, 1, 2

3, 8, 9, 10, 11,

16, 17, 21, 23

& 19, 20, 22.

23, 26, 28,

cap.

1. King. 16.

30, 1, 3, 2, &

17, 18, 19, 20

21, 22, cap.

2. King. 21, 1,

2, 3, 4, 5, 6, 7,

8, 9, 10, 11, 16

2. Chron. 33,

1, 2, 3, 4, 5, 6,

7, 8, 9.

make a King, according as he saith himselfe, *By me Kings*
reigne, and as we haue prooued aboue in the first lesson,
 and therefore the depolition of Kings, and their coerci- Proverb. 8. 15
 on, belongeth likewise to God, and not to the Kings
 owne subiects, for the power is equall in the one and the
 other. And therefore wee see that the voicethat depofed
N. buchadnezzar, came from heauen. *Thy kingdom is* Dan. 4. 22, 28, 29.
departed from thee, like as the Angel and the Prophet
 doe both of them auouch, that it is the most high
 that giueth the kingdom to whomsoever hee will.
 Sixtly in the new Testament Christ and his appo-
 stles, do oftentimes command subiects to *giue* vnto
 Kings, but no where they bid *take away* or *withhold* any
 thing from Kings, howsoever vnworthy, neither tribute
 and living by detention, nor libertie by incarceration,
 nor Kingship by deprivation, nor life by ciuil (or rather
 vnciuill and sinnefull) execution, nor the benefits of
 the Church and kingdom of heauen, by hellish ex-
 communication. *Giue* (saith the King of Kings) *vnto*
Cesar the things which are Cesars, like as he had comman-
 ded, *Peter* his very prime Apostle to *giue* the Kings
 Receiuer poll money for them two, *giue* (saith hee) the
twenty pence vnto them for me and thee, and the same prime
 Apostlic, commandeth all subiects both spirituall and Mat. 22, 17,
 temporall persons, euen as many as haue Soules, (for 21, &, 17, 24,
 his fellow Saint Paul saith *let euery soule be subiect to prin-* 25, 26, 27,
ces) to feare God and honour the King, Ergo subiects must Mark. 12, 14,
 not dishonour the King by coercion, incarceration, ex- 15, 16, 17.
 communication or deprivation. Yea Saint *Peters* Suc- Mat. 10. 1, 2.
 cessor himselfe (if he hath any) hath no power to dis- 1. Pet. 2. 17,
 honour the King, whom God hath honoured with Rom. 13, 1, 2.
 his crowne and throne, let him be neuer so vnworthy
 in his conceite, nor to expose him to the dishonour,
 or danger of any of his subiects, by his censure of ex-
 communication, or sentence of deprivation. Our Sa-
 uiour

uiour bids *giue* to Kings, Saint Peter *gaue* to Kings,
 and bids *giue* them honour, and so doth S. Paul, *saying*,
 Rom. 13. 7. *Giue to all men their duty, tribute to whom yee owe tri-
 bute, custome, to whom custome, feare to whom feare, ho-
 nour to whom yee owe honour.* And no where they bid
 take away any thing from Kings: and therefore such
 men as take away from Kings their livings, libertie or
 life, or the benefits of the Church, Gods kingdome,
 or their owne doe disobey God, the father of Kings,
 and obey the deuill the dishonourer, & debaser of kings.
 Seuenthly, wee doe not read in Gods word that euer a
 King was deliuered vnto Satan; so that it wanteth ex-
 ample; and as for precept, the very formal words vsed in
 the institution of excommunication by our Lord, do
 shew that it was neuer intended for Kings, by the Spi-
 rit of God. For besides they were not as yet within the
 bosome of the Church, by calling, when it was ordai-
 ned, those words; *If thy brother trespassse against thee, if
 thy brother beare thee, if thy brother beare thee not, if
 thy brother refuse to beare the Church also,* do evidently,
 and pregnantly euince, that excommunication is a cen-
 sure of an offending brother, not of the father of the
 people. And therefore the Apostle entreating of excom-
 munication, extendeth it no further, then vnto such a
 one as is called a brother. *If any that is called a brother
 (saith he) be a fornicatour, or conetons, or an idolater, or a
 railer, or a drunkard, or an extortioner, with such a one eate not,
 neither companie together;* and againe, *And ye bretbren be not
 wearie in well doing, if any man (to wit beeing a brother)
 obey not our sayings, note him by a letter, and haue no companie
 with him, that he may be ashamed; yet count him not as an ene-
 mie but admonish him as a brother.* And though it bee
 true that the beleeuing Soueraigne as wel as the Subiect
 is a brother in Christianitie, and might well haue beene
 so called by our blessed Sauour, and his Apostle, yet I
 say

Mat. 18. 15,
 16, 17.

1. Cor. 5. 12.

2. Thess. 3. 13.
 14, 15.

say it doth not appeare that they vnderstood by the title of brother in those places, but such as did then beleue the Gospell, who were all subiects, for as yet there were no beleeuing Soueraignes, yea both our Sauours and the Apostles words doe euince that a King though hee bee a beleuer and so a brother, yet that he cannot bee brought in amongst those excommunicable brothers, because the excommunicated brother must be vnto the other brethren as an *Heathen* and a *Publican*, as our Sauiour commandeth, that is to say, they must auoide his conuersation, and decline his companie, and flee his familiaritie, as the Apostle expoundeth it. But so it is that subiects can not by any meanes shunne or abhorre the presence and conuersation of their Soueraigne, both because of duty, and because of necessitie. As for duty, the lawes of nature and of Scripture, of reason and religion, of Church & State, doe oblige subiects to doe their duty to their Soueraigne be he neuer so bad; and therefore they must reaire vnto his presence and conuerse with him, whensoever it pleaseth him to command. And as for necessitie, subiects can not choose but reaire to the Prince to haue iustice, and such other helpe as they stand in need of at his hands. And therefore I say, though both Rome and Geneva should ioine their iarring and warring wits together, yet they shall neuer bee able to solue or satisfie this argument, all excommunicated persons presence, societie and companie, is to be shunned as *Mat. 18. 17.*
a Heathens, a Publicanes, or which is worse, as a mans *1. Cor. 5. 5. 9.*
deliuered to the Diuell. But no Kings presence, societie *11.*
and conuersation can bee shunned of their subiects, for *2. Thess. 3. 14.*
1. Tim. 1. 20.
Both duty and necessitie binde them to the contrary.
Ergo no Kings can be excommunicated: or thus; the effects of excommunication can not haue place in the person of a Prince, as for example, his presence and conuersation can not be declined of his subiects, without

both sinne and their great hont, and therefore the censure it selfe hath no place in Princes. Ninthly, the excommunication of an vniuersalitie or multitude, as of a whole citie, Body, Common-wealth or kingdome is in the iudgement of all, thought a thing vnlawfull; and semblably the excommunication of the Soueraigne, as he that representeth the whole Body of his kingdome, most bee vnlawfull: neither can the head be punished without the sensible hurt of the whole body. Tenthly,

1. Cor. 14. 33. God is a God of order & not of disorder or confusion, as the Apostle speaketh, and therefore hee hath not given the inferiours power to punish corporally or spiritually their superiours, for this were most contrary to order, & consequently he hath not given subiects any power vpon their Soueraigne, nor Priests any power to punish Princes, for both people and priests be inferiours, and their Soueraigne is their superiour; they are as members of the body taken severally, the commons as feete, the Nobles as hands, the Priests as eyes: or they are as the bodie, being taken coniunctly, but the Soueraigne is as the head, higher then all the other members, and above the whole body, and as the soule more diuine, excellent and eminent then the whole body; the subiects are as seruants, the Soueraigne as the Master or Lord, the people as the children, and the Prince as their common father. It is against good nature and order, for the inferiour members to rise or rebell against the supream member, for the body to beate or breake the owne head, and it is repugnant both to good nature and grace, for children to stretch forth the hand to chastise or punish their father bee hee neuer so furious. And as for the chiefe Priests and Prelates they are as Angels and Archangels, indeed, but the Soueraigne Prince, is as the God of Angels and Archangels farre above their reach. Eleventhly, if it belongeth not vnto one man or more men to beate,

beate, punish, iudge or condemne another mans seru-
 uant as the Apostle *S. Iames* teacheth, saying, *Who art*
thou that iudgest another man? and the Apostle *S. Paul* Iam. 4. 12,
 likewise, saying, *Who art thou that condemnest another mans* Rom. 14. 4.
seruant? then it belongeth much lesse to one man or
 more to iudge, punish, excommunicate, depose or con-
 demne Gods chiefe seruant; now the Prince is Gods Rom. 13. 4.
 seruant, saith the same Apostle and in the same Epistle to
 the Romanes (and I wish that both Romanes and Ge-
 neuians would weigh those words better then they do)
 and therefore who is hee that condemneth such a ser-
 uant, as is not only another mans seruant, but even the
 best mans seruant, to wit Christs, and his chiefe seruant,
 yea Gods seruant? *He standeth or falleth to his owne master,*
 saith the Apostle, and that is, neither the Pope of Rome,
 nor the matter Minister of Geneva; but God and Christ,
 who will not haue his seruant subiect to the proud cen-
 sure eitheir of the Romane Consistorie, or of the Gene-
 uian Presbyterie. The Apostle would not presume to
 iudge them that are without the Church, because they
 belonged to Gods iudgement in propriety, *what haue I*
to doe to iudge them also which are without saith he, *doe ye not*
iudge them that are within? but God iudgeth them that
 are without, and shall we think that he would haue pre-
 sumed to iudge those that God hath placed about the
 Church, I meane Christian Princes, who though they 1. Cor. 5. 12.
 be within the bosome of the Church as Christians, yet 13.
 are they without or aboue the reach of the hands of the
 Church, as the nursing fathers and heads of the Church
 on earth, vnder Christ the Soueraigne King of the
 Church, whose immediate seruants they are, and there-
 fore as his peculiars are subiect to nones iudgement but
 his only. Twelfthly, if seruants must be subiect to their
 masters with all feare, and not only to the good and
 courteous, but also to the froward, as the Apostle Saint

1. Pet. 2. 13,
14, 15, 16, 17,
18, 19, 20, 21
22, 23.

Peter teacheth; then most subiects be loyall and dutifull to their Soueraigne, and not only to the good, but also to the euill; for as the family is a little kingdome, and the master of the family, a little king, and the sonnes and seruants of the family, are the subiects of this little kingdome; so is the kingdome a great family, the King the great master of this great family, and his subiects are the children and seruants of the same family. Thirteenthly, if the Angels of heauens Church, from their heauenly seates and habitations, doe not exclaime or giue out railing iudgement against Princes before the Lord; though they see and know their wickednesse much better then

2. Pet. 2. 10, 11

men doe, and that they be aboue them in dignitie, power and place, as the Apostle *S. Peter* doth auouch and witnes; then much lesse must the Angels of the Church on earth, Romane or Geneuian, from their earthly seates, and pulpits, Consistories or Presbyteries exclaime against Princes, be they neuer so wicked, or yet proclaime any railing iudgement against them, seeing they are not only inferiour vnto the Angels in heauen which spare them, but euen vnto the Princes themselues, which are Gods by their place, though in their persons they were neuer so prophane. And I wish with all my heart that the great Angel that sitteth in *S. Angel*, would now at last learne this Angelicall lesſon, of those Angelicall Doctors in heauen, and of his owne supposed Euangelicall Predecessor *Saint Peter*, who professeth in expresse words, that it is one of the properties of false Prophets to despise Princes, and to speake euill of them that are in dignitie and authoritie; *Where as the Angels which are greater*

Iude. v. 8, 9, 10

both in power and might, giue not railing Iudgement against them, and the same thing is said of Saint Iude. Fourteenthly, if a most holy Angel, yea euen *Michael*, the highest Archangel durst not raile vpon the diuell, who is all wickednesse, nor blame him with cursed speaking, when as he strove against him, and disputed about the bodie of

Moses, as the holy Apostle *Iude* witnesseth, how then dare subiects, which be sinfull men themselves raile vpon the Prince, or how dare either the Romane Archangel that sitteth in *S. Angel*, or the Angelings of *Genens*, from their consistorie or presbyterie, or yet from their pulpits pronounce any curse or excommunication against Princes, or deliuer them vnto the diuell; though they were liker little diuels, then little Gods on earth, by reason of their wicked living? And if wee must not so much as raile vpon wicked Kings, nor reuile and difame them with our tongues, much lesse must wee hurt them with our hands, or offer their persons any violence. *If ye loue them which loue you*, (saith our Saviour,) *and doe good to them which doe good to you, what thanke haue ye, or what reward?* doe not the *Publicanes* and *sinners* euen the same? and the like may be said in this case, if Christians Mat. 5. 46, 47.
Luk. 6. 32, 33 loue and loyally obey such Princes as loue them, and if they speake well of such governours, as doe wel to them, and submit themselves to such Princes as are vertuous, godly and iust, what thanke, or what reward haue they, or what singular worke doe they worthy of a singular reward? doe not the heathen and infidels, euen the same? and as our Saviour said to his Disciples, *Except your righteousness exceede the righteousness of the Scribes and Pharisees, and not only of publicanes & sinners, ye shall not enter into the kingdome of God*; Mat. 5. 10. So may it bee said to Christian subiects, except your obedience, subiection & patience, in the behalfe of your Princes and Rulers exceede the obedience, subiection & patience of heathen and vnbelieuing subiects in the behalfe of their Soueraignes, ye cannot bee subiects of the kingdome of heauen.

Fifteenthly, Subiects ought to bee most tender and carefull of the saluation of their Soueraigne, and therefore they ought not to seclude him from the vse of the ordinary meanes of his amendment, his sanctification

and saluation; as from the hearing of the word, the prayers of the Church, and the receiuing of the Sacrament.

Sixteenthly, a wicked Prince in receiuing the Sacrament, either receiueith it worthily and penitently, and so is pardoned, or else vnworthily and impenitently, and so is plagued of God, according to that of the Apostle, *Hee*

1. Cor. 11. 28. *that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he discerneth not the Lords body, and*
29.

so hee is either made better or worse; if better, then it should not haue bene well done to keep him from the Communion, if worse, then God himselfe hath punished and plagued him with his owne hand, which is much more fit, then that any of his owne Subiects should presume to punish him. So that it is euery way more for the glory of God and the good of the Church, that a Prince be admitted to the Sacrament, then that hee be secluded therefro; for either Gods mercie is manifested, when as receiuing it worthily and wel, he amendeth his manners, or his iustice is executed and notified, when as receiuing it vnworthily, he runneth into some greater sinne, or incurreth some temporall or spiritual iudgement, and both the wayes Gods glorie is more and more demonstrated, and the Church edified by so notable an example. Seuenteenthly and lastly, our most blessed Sauour when he exhorteth vs vnto perfection, (saith thus,) *Loue your*

Mat. 5. 44, 45. *enemies, blesse them that curse you, doe good to them that hate you, pray for them which hurt you wrongfully, trouble and per-*
48.

Luk. 6. 27, 28. *secute you, that ye may be the children of your Father which is in heauen, who is kinde and good; both vnto the good and the eu-*
35.

will; and the Apostle Saint Paul writing to the Romanes saith the same: Blesse them which persecute you, Blesse and curse not, recompence to no man euill for euill, auenge not your selues; but rather giue place vnto wrath for it is written; vengeance is mine, I will repay saith the Lord. Whereof it followeth, that if Princes bee our foes, which ought to bee our friends,

Rom. 12. 14,
17, 19, 21.

friends, yea our fathers, and so both hate vs and hurt vs which are their subiects : yet wee ought to loue them, and helpe them what wee can, though they doe euill to vs, yet wee ought to doe good to them, though they oppress and persecute vs, yet wee ought to pray for them, though they speake euill of vs, yet wee ought to speake well of them, though they grieue vs, yet we ought not to grudge against them, though they require too much of vs, and more then we can well spare, yet we ought not to refuse them, much lesse to resist them, or rebell against them : though they haue many imperfections, yet wee ought not to aggrauate them, or blaze them abroad by slanderous wordes or infamous writes : yea rather wee ought to extenuate and to lessen them, hide them, cover them, and excuse them. Finally though they seeke to kill both our bodies and our soules, yet we ought to seeke the preferuation of their bodie, and the saluation of their soules ; and in so doing we subiects shall be perfit as the children of the most high, and our reward shall be great and inestimable in the heavens.

See. 15.

The

We haue shewed at large the perfection of the Church of England in regard of the diuine condition of the *Church of England* preame *Constitution* thereof vpon earth, which is the King, more whom God himselfe hath called by the name of God, as Angelicall hee that hath his royall power immediately from God, or Angel and not from man, contrary to the opinion of *Romanes* like, and *Genenians*, and whose dignity is absolutely the greatest and diuine of all other, and much more eminent then the Priestly, contrary to the opinion of the same, and whose person and power is mixt of ecclesiasticall and ciuill, as he that is not a meere lay-man, contrary to the opinion of them likewise, and whose Maiestie and dignitie is inuolable, and not liable to any kinde of censure or punishment at the hands of man, spirituall or temporall

rall, otherwise then both *Romanes* and *Geneuians* would
 make vs beleue, in all which points for all their ium-
 ping together, they erre most grossely, and the Church
 of England holdeth orthodoxally. Now in the next place
 wee shall prooue the perfection of the same Church by
 shewing how that she is more *Angelicall* or *Angel-like* in
 respect of the secondary *Gouernours* of the Church, and
 consequently liker vnto Gods Church in heauen then
 any *Geneuian* Church is. For like as in the Church of
 God in heauen, God himselfe gouerneth soueraignely
 and supremely, as Monarch and King, and the *Arch-*
angells doe gouerne the inferiour *Angels* secondarily as
 Senatours, and the twenty foure crowned Elders, which
 are of the blessed Spirits of men doe gouerne the inferi-
 our spirits, as we may learne by some ten chapters of the
Reuelation, and as all ancient Diuines doe deliuer, so in
 the Church of England, the *Soueraigne Prince* as God,
 and for God, doth gouerne it supremely vpon earth,
 and secondarily the *Archbishops*, as *Archangels* doe pre-
 side about the *Bishops*, which againe as *Angels* (and so are
 they called in the same Diuine *Reuelation*, seuen times in
 two chapters) doe gouerne the inferiour *Ministers* of the
 Word and Sacraments; and these againe like vnto those
 more perfitt spirits or soules of men, doe gouerne the lay
 multitude of men and women. So that the *Anglicane* or
 English Church is more *Angelicall* or *Angel-like* then the
Geneuian is, which admitteth no such *Angelicall* distin-
 ction and order of *Ministers*; for there they are equall,
 and neither like the *Angels* in heauen, which haue their
 chiefe Princes, and their inferiours, as namely, *Michael*
 the Archangel and his *Angels*; euen *Thrones*, *Dominions*,
Principalities, *Powers*, as the Apostle speaketh, nor like the
Diuels in hell; which are better ordered, as hauing a di-
 stinction of degrees, for the *Angel-king* of the bottom-
 lesse pit, otherwise called the *Dragon*, hath many blacke
 Angels

Colloff. 1. 16.
 1. Thess. 4. 16.

Reuela. 4. 5, 7,
 8, 9, 12, 14, 15
 16, & 19. cap.
 Reuel. 2. 1, 8,
 12, 18, & 3, 1,
 7, 14.

Dan. 10. 13,
 & 12. 1.
 Jude vers. 9.
 Reuel. 12. 7.
 Coloff. 1. 16.
 Reuela. 9. 11.
 & 12. 7.

Angels vnder him, whence it followeth that the *Anglicane* Church as being the more *Angelicall* or Angel-like is persister then the *Genesian* by farre.

And truly I can not wonder inough of this paritie of theirs from whence they had it, for it is more then manifest, that they had it not from heauen, nor yet from hell, as hath beene before shewed; belike they haue learned it of the *Grashoppers*, that leape about the banks of the Lemannian lake, for they haue no King, yet goe they forth all by bands saith Salomon. From the Church of God vnder the law they had it not, for they had their high Priests their principall or chiefe Priests, and their inferiour Priests, and likewise among the Leuites some were superiours, and some inferiours, some were as Lords and chiefe Fathers, and other some as sonnes and followers. Nor had they their paritie and equalitie of Church ministers from the Church of God vnder the Gospell, such as it was in the daies of Christ and his Apostles, for our Sauour himselve was as the high Priest, the Apostles as the chiefe Priests, the seuentie Disciples as the inferiour Priests, and the Deacons as the Leuites: and no man that hath his right wittes, will say that the Apostles, Prophets, Euangelists, and Pastours mentioned by the Apostle Paul as ordained of God in the Church, were all equall in dignitie and office. Neither had they their paritie of pastours from the Church, such as it was after the Apostles daies, for within the first five hundredth years we read in the Ecclesiasticall histories, how that the Church was governed by Patriarkes and Archbishops representing the twelue Apostles, and by Bishops representing the Euangelists. Yea in the very Apostles daies, there were Bishops which had vnder them inferiour Pastours, as *S. Iames* Bishop of *Ierusalem*, *S. Peter* Bishop of *Antioch*, *S. Paul* Bishop of *Rome*, *S. Marke* Bishop of *Alexandria*: and if we will not beleue the Ec-

Exod. 28.
Leuit. 8.
Numb. 3. &
4. & 8. & 18.
1. Chron. 9. &
15. & 16. &
24. & 25. & 26
2. King. 23.
Nehem. 12.
Heb. 5. 5. 6. 10
Mat. 10. 1. 2.
& 28. 16.
Mark. 3. 14. &
6. 7.
Luk. 6. 13. &
9. 1.
Act. 1. 22. 26.
& 2. 14. & 6.
1. 2. 3. 4. 5. 6.
& 8. 5. 6. 14.
15. 16. 17. &
19. 1. 2. 3. 4. 5.
7
Cor. 12. 28.
29.
Ephes. 4. 11.
12.

2. Tim. 4.

Tit. 3.

1. Tim. 5. 22,

Tit. 1 5,

Act. 20, 17, 18

1. Tim. 3. 1, 2,

& 5, 17, 19,

Tit. 1 5, 6, 7,

clesiasticall historie of the Primitive Church, yet let vs beleue the Epistles of the Apostle *Paul*, who entitleth *Timothie* the Euangelist, the *first Bishop* of the Church of *Ephesus*, and *Titus* another Euangelist, *first Bishop* of the Church of the *Cretians*, and tellifieth that by vertue of their function, they did ordaine presbyters or inferiour pastours in those Churches, for ordination argueth demonstratiuely the superioritie of the ordainer, and the inferioritie of the ordained, and without such inequalitye, their can bee neither ordination nor order. And though it be true that in the Scripture, the names of Bishop and Presbyter or Pastour, be taken indifferently for one and the same office, yet that doth argue only that euery Pastor or Presbyter is and may bee called a Bishop in respect of his people or parish, ouer which hee is placed, so that he may bee called a Bishop about the Laitie, but it doth not argue that their were no superiour Bishops about those Bishops of the Laitie; to ordaine, order and direct them, which were Bishops of a more eminent degree, and distinct from the other, these Bishops, Presbyters and Pastours about the *Clergie*, and those Bishops, Presbyters and Pastours about the *Laitie*, and consequently inferiour vnto the former, wherefore I could wish that learned men would not leane so much as they doe, to that argument taken from the indifferencie of those two words *ἐπισκοπος* and *πρεσβυτερος* seeing the question and controuersie is not verball but real, for the question is not, if all the Ministers of the Church may be called by the common name of Pastor, Presbyter and Bishop; but if all those that are called by the common name, ought to bee of equall dignitie and authoritie? or whether or no there ought to bee amongst the multitude of Ministers, some superiours to gouerne, and some inferiours to be gouerned, for good orders sake, and to bee called for distinctions sake, by
different

different names, applying or appropriating the common name of Bishop to the superiour, and the common name of Presbyter, Priest or Pastour to the inferiour? And truly in the time of my owne *Puritanisme* and *Geneuisme*, I was wont to presse this verball argument as much as any man, to prooue thereby the paritie of pastours; and there is not another argument to that purpose worth a pinne; but in the end I found it both fallacious and friuolous, for in the Scriptures, Kings, Apostles, Prophets, Euangelists, Pastours and Deacons are called by the common name of *διδασκων*, Ministers or seruants of God, and yet their Ministrations and seruices are not of the same nature, nor of equall dignitie, and the two names of *presbyter* or *elder* beeing referred to office and not to age, and of *Gouernour* or *Ruler* or *Ouerseer*, are conuertible; for every *Elder* is a *Gouernour*, and every *Gouernour* is an *Elder*, and yet the *Elderships* and *Gouernments* are distinct; for some are called *Lay-elders* or *elders* of the people, to wit, in temporal matters, and those were the Magistrates of the Iewish Commonwealt, and others are called *Elders of the Church*, to wit *Gouernours* of the people, in spirituall matters; as Ministers of the Word and Sacraments; so that both the one and the other were *Elders* and *Gouernours*, and yet they were of different and distinct kindes, the one temporall *Elders* and *Gouernours* of the people, in the Common-weale, the other spirituall *Elders* and *Gouernours* of the same people in the Church; and semblably, these spiritual *Gouernours* of the Church and Ministers of the word, both Bishops and Presbyters or Priests, are called by the common name of *Presbyters*, *Priests* and *Elders*, and likewise by the common name of *Episcopi*, *Bishops*, *Superintendents* or *Ouerseers*, and yet they differ both in the obiect of their office, and in their degree: for the one are cheife Priests & Elders of the Church, and the other are

Act. 6.

Rom. 13. 4.

1. Cor. 4. 1.

Coloss. 1. 25.

1. Thess. 5. 2.

1. Tim. 3. 8. 12

Numb. 11.

16. 17.

Ezra. 10. 8.

Luk. 22. 66.

Act. 20. 17.

riour Priests and Elders of the same Church; the one are Bishops, Superintendents and Ouerseers of the Laitie or people in spirituall things, but the other are Bishops, Superintendents and Ouerseers of the Clergie, as well as of the Laitie; and of their inferiour priests and pastours, as well as of the people in the same spirituall things. In a word, the Church of God being the best ordered Body that can be, behoued to consist of *Superiours to gouerne*, and of *Inferiours to bee gouerned*, to wit, of these two rankes, *Clergie* and *Laitie*, and as the Laitie was to bee gouerned by the Clergie, as the children by the fathers, and schollers by their masters; so the Clergie being a great multitude was to haue order and gouernement in it selfe, and therefore behoued to consist of superiours and inferiours likewise. And to these ouerseers of the Church were assigned different names and titles for distinctions sake; the Ouerseers or Rulers of the Church in the quarters of the world, were called *Patriarkes*, the Ouerseer and Ruler of the Church of a whole kingdome was called a *Primate*, the Ouerseers and Rulers of the Clergie or Church in the seuerall Prouinces of a kingdome were called *Archbishops*, and the Ouerseers or Rulers of the same Clergie in a diocesse or shiere, were called *Bishops*, like as the Ouerseers of the Laitie or people in a parish, were called *Presbyters*, *Priests* or *Pastours*; for in the last Section of this worke, wherein we doe entreate more at large of the honourable titles and maintenance of the ministerie, we show likewise, how that the Ministers of the Gospel, ought not to disclaime the honourable stile and title of Priests. Thus we see how that there must needs bee imparitie and inequality amongst Ministers, except wee meane to make them a multitude without order and gouernment, or else give them from Geneva *Lay-gouernours*; for amongst them, the Elders of the Church which bee laymen, being more in number

(to

(to passe ouer their Lay-deacons) doe gouerne the Ministers beeing the smaller number; iudge and censure them, both in life and doctrine; and so are they well serued, because they refused to bee gouerned by men of their owne order, to wit, by *Bishops*, therefore God hath giuen them ouer to bee deluded, derided, debased, and dishonoured by the Lay government of those whom they ought to gouerne and rule as the *Shepherd* his *sheepe*, the *father* his *children*, the *schoolmaster* his *schollers*, for amongst the *Geneuians* it is quite contrary, where the Lay-elders as being more in number, doe over-rule the Ministers as hath beene said. But thanks bee vnto Almighty God; for raising vp a *Iacob* from the *North*, *Isay*. 41. 8, 9, and calling him from the endes of the earth to doe him seruice in restoring of his Church in the North, to the ancient *Angelicall* forme, and in banishing out of it, the *Grasshopper-gouernment* of *Geneua*; and let all *Britaines*, *North*, and *South*, euen as many as doe loue the likenesse of *Ierusalems Angels*, better then of *Geneuian Grasshoppers*, *Prouerb*. 30. say Amen.

Sect. 16

Thirdly the Church of England is more like the Church in heaven for holinesse, then the *Geneuian* is; for in heaven the Angels and blessed Spirits keepe every day holy, incessantly praising God and saying, *holy, holy, holy* is the Lord of hostes, the whole world is full of his glory, so saith the euangelicall Prophet *Isay* in the old Testament, & diuine *S. Iohn* in the new saith, that they cease not day nor night to say and to sing, *holy, holy, holy, Lord God almighty, which was, and which is, and which is to come, & that they serue him day and night in his Temple, saying, Praise and honour and glory and power, bee vnto him that sitteth vpon the throne, and vnto the Lambe for euer more, and the foure said Amen.* Now the Church of England is farre holier then the *Geneuian*,

The Church of England more heauen-like for holinesse.
Isay 6. 1, 2, 3
Reul. 4. & 5. 8,
12. 13. & 7. 15

because the *Geneuians* are not so holy as the Iewes were, nor haue not so many *holy dayes* as they had: for besides the two and fifty Sabbaths of the yeare, which are the Geneuian holy dayes, they had other holy dayes, and *festiuities*, which they did obserue, as of the *Passouer*, of the first *fruites*, of *Tabernacles*, and of *Purim* instituted by Queene *Ester* and *Mordecai*, and of the dedication of the Altar, instituted by *Machabeus*. But the English like good Christians, which should not come short of the Iewes in doing of holy duties, but either match them or surmount them, haue besides the two and fifty Sundaies of the yeare, set apart to the performing of holy duties, about thirty holy daies more, in honour of God and of our Sauiour Christ: and moreover they haue in diuers places, as namely, in *Cathedral Churches* frequent holy assemblies, yea daily, for the holy seruice of God morning and euening, and in other *Parochiall Churches*, they haue holy assemblies for Gods seruice on *Wednesday*, *Friday*, and *Saturday*, euery weeke throughout the yeare, and besides these, they haue frequent holy assemblies on other daies of the weeke, vpon the religious occasions of *Christenings*, *Weddings*, *Burials*, *Minde dayes*, and *Lectures*, where the people pray and praise God, and heare the word of God read or expounded in a Sermon. So that if there be any holinesse placed in praying vnto God, and in praising of his name publikely in the congregation, a thing which no man that is in his right wits will deny, or if holinesse of life may bee holpen any whit by such frequent assemblies and Sermons, it must needes follow that the Church of England hath more holinesse then the *Geneuian*, because shee hath many more of such holy assemblies for seruice and sermons, prayers and praises then the other hath. And that these were obserued in the primitiue Church within the first fise hundreth yeares, many holy daies besides the *Sunday*, and euen the same that are at this day obserued in England, wee shall prouoe it

Exod. 12. 14.
15, 16, 17, 18.
& 13. 6. 7.
& 20. 8, 9, 10.
& 23. 12, 14.
15, 16, 17.
& 38. 18.
Deut. 16.
Ester 9.
17, 18, 19, 21.
26, 27, 28, 29.
30, 31.
1. Michab. 4.
43, 44, 52, 53.
54, 55, 56, 57.
58, 59.

more particularly by alleading the testimonies and authorities of the Church Greekes and Latines in another worke called *Dies Domini*; which containeth diuers disputations, and discourses vpon the times of the worlds *beginning, lasting, ending*, according to the Scriptures, and the opinions of Hebrews, Greekes and Latines, Diuines, Philosophers, Historians and Schoolemen; and in it we doe also entreate of the holy times of the Church. But because that many do so misconceiue of holy daies, as if they were onely fit for the *Popes* holinesse, and for hypocrites, which is as damnable and deuilish opinion as euer hell hatcht in the disgrace of true holinesse, without which, the Apostle saith, no man shall euer see Heb. 12. 14. God; therefore let mee intreate and beseech my Countymen for the most holy Gods sake, to aske them these few questions. First, if the attaining of holinesse, and the doing of religious duties be not the chiefe end of good Christians in this life? which I hope will not bee denied. Secondly, if religious assemblies, and holy meetings be not the proper meanes of attaining vnto true holinesse? the which I take will be granted. Thirdly if the frequency of such holy assemblies, bee not in all likeli hooe a more ready and easie meanes for men to attaine vnto holinesse, and to doe religious duties, then the raritie thereof? in a word, which of the two is most likely, that a man should attaine vnto true holinesse by repairing vnto holy assemblies or places, often or seldome? and me thinkes no man that is in his good wits will deny, but that often repairing to the holy house of the most holy God, for the doing of holy duties, as to pray vnto God for our selues, and for others, to praise his name for benefites and blessings, spirituall and temporall, to sing Psalmes, to heare Gods word, and the Sermons of his seruants, and the like is a more direct meanes to attaine vnto holines, then seldome repairing as namely once in the

the weeke. Lastly, I demaund, if it were not an excellent thing, and a happie condition, if men could set apart, a part of euery day in the yeare to Gods seruice, and to meete together in the holy Congregation, for the performing of such holy duties: and if the necessities of humane life will not let vs haue the leisure to doe so, if at least the next best is not to be done, which is to haue as many holy daies as possibly we can, and as better one then none, so better more, then one onely; and many then fewe: that so wee may the more neerely resemble those Church-members in heauen, which keepe euery day holy, according as we doe pray daylie, taught by our Lord, saying, *Our Father which art in heauen, hallowed be thy name, thy Kingdome come, thy will be done in earth,* (that is in the Church militant) *as it is in heauen,* or in the Church triumphant.

Sect. 17.

Fourthly, as the Church of England is more like the Church of God and Angels for heavenly holinesse, then the Church of the Geneuian is, so is shee more like the same in heauen, England ly and humble reuerence, and in the expression thereof more heavenly by religious gestures. In the Church of God and blessed men like for spirits, the Angels and Saints are painted out, *conering humble re- their faces, standing before the throne, kneeling and falling uerence. before it on their faces, vnconering of their heads, and casting off their crownes before the throne, and most submissely worshipping of God, as wee may reade in the prophesies of Isay, Ezechiel, Daniel, Zacharie, in the booke of Job, and in the Revelation of S. Iohn in many places: for S. Iohn beheld and saw a great multitude, which no man could number of all nations and kindreds, and people and tongues standing (not sitting) before the throne, and before the lambe, and saying with a loude voice, Saluation commeth of our God, that sitteth vpon the throne, and of the lambe. And he saw all the Angels*

Isay. 6. 1, 2,
Ezech. 1. 24,
25, & 10, 3, 19
Dan. 7. 9, 10,
Zach. 6. 4, 5,
Job. 1. 6, & 2,
1.
Reuel. 4. 10, &
5, 8. 14, & 7,
1, 9, 10, 11,
12, & 8, 2.

Angels likewise standing round about the throne, and the Elders kneeling: yea falling before the same throne on their faces, and worshipping God and saying; Amen, Praise and glorie, and wisdom, and thanks, and honour, and power, and might be unto our God for evermore, Amen. And in the Church of England answerably hereunto, the Preachers doe reverently vncover their heads, not only in praying, but also in preaching and expounding Gods words, and in theorations or sermons, in honour of his name, like as those holy Elders or Priests in heauen doe, which vncover their heads, and cast their crownes before the throne: whereas the Genevians and French in preaching, do vnreverently cover their heads, and not with a Church cap or bonnet (which were more tolerable) but with their ordinarie and vsual hats, more like millars or maltmen, then Gods Ministers; though in Scotland I confesse they follow the godly and comely fashion of England in preaching, with their heads vncovered, and not the capped custome of Geneva: and God grant they may doe so in many other matters, where they haue as good reason, and namely in kneeling humbly, not only in making confession of their sinnes vnto God, but also at the repetition of the law of God, or ten commandments, as they doe in England, and in standing vp reverently in making confession of their faith, at the rehearfall of the Creed, and at the reading of the Gospell. The which gestures are to bee vsed, both for reuerence and for signification; for reuerence because there is no man so ignorant or blockish, but vnderstandeth that *kneeling* and *standing vp* are much more reuerent, humble and respectfull gestures then *sitting*, and therefore in the doing of such religious duties to God wards, are to bee vsed. And for signification, because that as by *kneeling* at the rehearsing of the law, wee doe professe and confesse our miserie and wretchednesse, occasioned by the fall in the

first *Adam*, and doe humbly aske God mercie, for transgressing his commandements; so by our *standing vp* at the reading of the Gospel, or rehearsing of the Creede, or articles of faith, we professe and acknowledge that our rising after the fall, and our standing by Grace, were caused by the second *Adam Christ*. So that by these reuerent and significant gestures, wee doe put our selues in minde of the chiefe matters, that concerne saluation, we show how that we stand in Gods fauour by faith, as also we declare and notifie, how that we ought to be alwaies ready to defend the faith. And truly the man that will not doe so much as stand vp reuerently vpon his feete, when the Minister maketh a publike confession of faith in the name of the people, doth argue that his faith wanteth the feete of deuout affections, and ten to one, but it wanteth likewise the hands of charitable actions. He himselte loueth sitting, and I feare me, least his faith loue too much creeping or lying along vpon the ground, whereunto it is as it were tyed by the taile, so that hee can not minde heavenly matters. Moreouer in the Church of England, they vse reuerently to *vncover* their *heads*, and *bowe* or *kyeele* at the naming of *Iesus*, in resemblance of the holy Elders in heauen, which *vncover* their *heads*, and bow before the *Lambe Christ Iesus*, as said is, and that both in imitation of the first Christians, within the first fise hundred yeares, and because the holy Apostle doth ioyn the bodily obeisance of *bowing* or *kyeele* at the name of *Iesus*, with the dutie of the tongues *Confessing* of his name: for writing to the Philippians, thus he saith, *Christ humbled himselfe and became*
 Philip. 2, 5, 6, *obedient vnto the death of the crosse. Wherefore God hath*
 7, 8, 9, 10, 11. *also highly exalted him, and giuen him a name aboue every name, that as the name of Iesus, should every knee bow, and that every tongue should confesse, that Iesus Christ is the Lord vnto the glorie of God the Father. Christ this only Sonne of*

of God, had humbled himselfe as man, for mans sake below all men, and therefore God the father exalted him as man above all men, and made him the head and Monarch, both of men and Angels, the King of kings, and Lord of lords blessed for ever, as the same Apostle elsewhere teacheth. And this his royale exaltation, all Christians are bound to acknowledge, by *Confession of Tongue*, and by the obeisance or *bowing of the body*, and the *uncovering of the head*. And that it is a Christian and a commendable custome, I prooue it thus: All action or gesture, that declareth the subiection of the creature to Iesus Christ, as the King of all mankind; must needs be a Christian and commendable gesture or action; But the bowing of the body or knee, and the uncovering of the head at the pronouncing of the name of Iesus, are gestures and actions declaring our subiection to Iesus, as the King of mankind, especially of his Church, and therefore they are Christian and commendable. Again, it becommeth good Christians to take all occasions they can of performing Christian duties; now it is a Christian dutie, and one of the chiefeest, to thanke God for the worke of our saluation, for louing vs so deerely; as that hee would giue his only begotten Son to bee our Sauiour, and to expresse our thankfulnesse by some religious and reuerent gesture. Now what better occasion can there bee offered of doing this duty, then when we heare that name pronounced, which signifieth a *Sauour*, and putteth vs in minde of our *Saluation*, as the ringing of the bell putteth vs in minde of coming to Church, and which is both his proper name, his royall name, and therefore to be ciuilly honoured, his diuine name, and therefore to be religiously worshipped, and of all his other names the most comfortable to miserable mankind? In a word all Christians are bound to honour; magnifie and blesse Gods name

at all times, in all places, and vpon all occasions, but especially and principally in the publike congregation, when we heare his principall and most maiestical name pronounced, which is *Iesus*, vnder the Gospel to Christians, as *Iehonah* was vnder the law to Iewes. Lastly, to conclude this point of the English Churches Reuerence, I say that it appeareth yet more, in their religious gesture vsed in receiuing the holy Sacrament, which they doe not *standing*, as at some hunters breakfast with the *French*, nor *sitting* as an ordinary supper with the *Scottish*, but humbly *kneeling* and *bowing* vpon their knee as Gods humble guests, acknowledging themselves vnworthy to stand or sit downe at his Table, so long as we are in this lifeloaden with sin, and doe want the wedding garment, of such perfit and inherent righteousness as wee shall haue in the kingdome of heauen; where wee shall haue the honour to sit downe with the Lambe at Gods board: for then wee shall bee made his glorified guests, when wee shall bee fully freed from sinne, and arraied in the *white robes* of inherent righteousness, as it is in the

Reuel. 19. 7, 8.

9.

MAT. 15, 22, 23

24, 25, 26, 27

& 22, 11, 12,

Remelation. Whereas so long as wee are here vpon earth, we cannot for our life, quite cast off old *Adams* skinne-coate of originall corruption, nor yet put off perfitly the rotten ragges of actuall vnrighteousnesse, which makes vs with the *Cananite* to creepe (as it were) vnder Christs Table, and to be content for the time of this sinfull life to gather vp the crummes. But becaufe that our *Geneuits* for all that, are disposed to be as bold & homely at the *Board of beauen*, as they are in their owne houses, & do condemne this reuerent gesture of *kneeling*, therefore I must intreat my deere Countrey-men to giue me leaue to aske them a few questions. And first, if it be not only lawfull, but also conuenient and necessary to receiue the Sacrament with the greatest reuerence and humilitie that can be, and I thinke it will not bee denied?

Secondly,

Secondly, if it bee not lawfull, yea convenient and necessarie to vse some one externall gesture or other in receiving the Sacrament, which I take will also be graunted? Thirdly, if it be not onely lawfull, but also convenient and almost necessarie to vse that gesture which doth most signifie and declare, and vually accompanie the greatest humilitie and reuerence? and what other gesture can this bee but *kneeling*, which is more reuerent then *standing*, like as this is more reuerent then *sitting*? and therefore *Saint Iohn* sawe the foure and twenty Elders *Reuel. 4. 4, 10.* first *sitting* vpon seates, then *rising* and *standing*, and after *& 5. 6, 7, 8, 14* that *falling* downe or *kneeling* before the *Lambe*, in imitation whereof, all good Christians ought to kneele before the holy *Lambe*, when they receiue his blessed body as it were, out of his owne heavenly hands, for the spirituall foode of their soules, which do assuredly feede vpon his flesh by faith in a mysticall, spirituall, and sacramentall manner. Againe, I aske of our Geneuites, if it be not lawfull to thanke God in receiuing of the Sacrament of thanksgiuing which I thinke wil not be denied? In the next place I aske if it bee not lawfull to vse in our thanksgiuing, the gesture that the seruants of God haue alwaies vsed in their other religious thanksgiuings? and if not, why shall that gesture which is lawfull in all other religious thanksgiuings, bee vnlawfull in this? and if it be lawfull in this as well as in all other then let them shew me what other gesture it was but *kneeling*? and if *kneeling* be the fittest gesture for the exprelling of a most humble thanksgiuing, such as we should offer vnto God in this Sacrament of *thanksgiuing*, then why doe we not *kneele* with the Church of England, rather then *sitte*, or *stand*. after the homely, yea vnholly and vn humble manner of Geneva.

Sett. 18.

The
Church of
England
more hea-
ven-like
for harmo-
nie.

Reuel. 5, 8, 9.
& 14, 2, 3.
& 15, 2, 3, 4.
& 19.

Fifthly, the Church of England is more like the Church of God in heaven, for heavenly *harmonie*, then the Geneuian is; for in Gods Church in heaven, those holy and vnspotted Priests are painted out in seauen or eight places of the Reuelation, *singing new songs* vnto God in most melodious manner, both with voices and *instruments*, and namely with *Harpes*: and answerable thereunto in the English Church wee haue the harmonious consort and musicall concord of voices and instruments, especially of *Organes* in the praising of God with *Hymnes, Psalmes* and *songs*. The which kinde of musicall instrument beeing as it were animated with the melodie of Singing-mens voices, doth most of all other represent that which *Saint Iohn* heard in heaven, like a *voyce of a great multitude*, and as the *voyce of many waters*, and as the *voyce of strong thundrings saying and singing, HALLELVIAH*. Of the which mysticall musicke, I shall (God willing) deliuer many notable considerations, and most comfortable Contemplations in our worke called *Dies Domini*. And there I shal prooue both by Scriptures and Fathers authoritie, and by irrefragable reasons euidentie, the lawfulnessse and commendablenessse of the musicall consent of voyces and instruments in the seruice of God, and that the alternatiue Church singing of the *Quire*, diuided into two parts, is conformable vnto the manner of the heavenly Churches musicke, as may be gathered out of the prophetic of *I say*, who in his vision of the maiestie of God and his glorious *Seraphims*, saith that one cried to another and said, *holy, holy, holy, is the Lord of Hostes, the whole world is full of his glory*. And truley the Doctours of the Church, and other ecclesiasticall writers doe witnesse in expresse words, as shall be shewed in our said worke, that the first Christians were wont to sitte one for against

against another, as wee see they doe now adaies in the *Quire*, and to inuite or cohort alternatiuely or by turnes, one another to the praising of God, by singing of Psalmes. So that I cannot but wonder how our *Geneuians* can say any thing against so auncient and christian a custome, or yet against the vsing of some instruments in the singing of *Psalmes*, especially when as the word *Psalm* doth signifie either the melodie of the instrument or Organ alone, or else the harmonie of the instrumentall noyse and the musicall voice going together; so that indeed there cannot be a *Psalm*, there may well be a *Song* without an instruments sound, and if we haue our *Psalmes* originally from *Ierusalem*, and not from *Rome*, from the Prophet *Dauid* and not from the *Pope*, why may we not with the same *Dauid* vse instruments and organes, especially when as the Spirit of God by him exhortheth men thereunto, so often in the same Booke of the Psalmes, which we reade and sing euery day, in our Churches? yea with such an exhortation hee shutteth vp his Psalmes, saying, *Praise ye him with Virginals and Organes*. And that we might know that the praising of God vpon instruments, was not a meere Iewish Ceremony, and to last only vntill the comming of Christ, and no longer; the Apostle Saint Paul writing to the *Corinthians*, sheweth that the Christians in his time, in their assemblies, were wont to sing *Psalmes*, that is to say, to ioyne the melodie of instruments with spirituall hymnes and songs, for so much doth the word *Psalm* in Greeke signifie: and therefore the same Apostle distinguished betweene *Psalmes* and *Songs*, both in his Epistle to the *Ephesians*, and in his Epistle to the *Colossians*, where hee exhortheth the faithfull to the melodious singing of *Psalmes*, *Hymnes* and *Spirituell Songs*. But if neither the example of king *Dauid* and the Church of *Ierusalem*, both in King *Dauids* time and Saint *James* the first Bis

Psal. 150. 4.

1. Cor. 14. 26

Ephes. 5. 18,

19, 20,

Coloss. 3. 16.

shop thereof, nor the practise of the Primitive Church within the first 500. yeares, can induce vs to aliking of this kinde of Church musicke and of *Organs* melody; yet let this mouue vs to like it, that the *Pope* doth dislike it, for otherwise hee would not want *Organs* in his *chappell*, as he doth, whereof I gather this new argument in fauour of *Organs*, at least for the Kings Chappell. If it be fit that our *Kings Chappell*, bee vnlike vnto the *Popes*, then is it fit that their bee *Organs* in our Kings Chappell, for there are none in the *Popes*; but the former is fit at least in the opinion of *Puritaines* and *Precisians*, which would faine, wee were vnlike the *Pope* in each indifferent thing, and therefore the latter is fit likewise.

Sett. 19.

The Church of England more heauen-like for habite.

Reuel. 3. 4, 5.
18, & 4. 4, &
6, 11, & 7. 9,
13, 14, & 15,
6, & 19, 8, 14,
Dan. 10. 5,
& 12. 6,
Ezech. 9. 2, 3,
Mat. 28. 1, 2, 3
Mark. 16. 5,
Iohn 20, 13

Sixtly, as the English Church, is more heauenly for harmonie, and therein resembleth neerer the Church of God and Angels, then the Geneuian doth, so is shee more heauenly, for habite. The ministers of the triumphant Church, even those blessed spirits, that doe offer vp incessantly the sweet incense and sacrifice of praise vnto God, are said to bee suted in pure white linnen, as wee may reade in the *Renelation* in some ten or eleuen places in sixe severall chapters, besides that the Angels when euer they assumed humane shapes, alwaies appeared in white, as we may reade often, both in the old and new Testament. For this colour hath beene in all ages, and in all Churches thought the most comely, and conuenient to be vfed in the doing of diuine seruice, and the most sutable to sanctitie puritie and glorie. Answerably whereunto in the Church of England, our Euangelicall ministers, when they doe diuine seruice, or celebrate the Sacraments both for distinction and decencie, and likewise for a signification of puritie and sanctitie, doe put on a white linnen garment commonly called a *Surplisse*,

Surplisse, and the Bishop beareth and weareth a *white Roshet*; whereas our Genevians are all for Baals and Beelzebubs *blacke*, and had rather bee in habite like hell then heaven, rather like the Angels of the bottomlesse pit, which dwell in darkenesse, and whose loathsome luerie is *blackenesse*, then like the Angels of Paradise, which dwell in brightnesse, and whose luerie is *light*, and *whiter* then the finest and purest laune. But, *white*, say they, must bee abandoned, because it hath bin abused in *Poperie*; and by thelike reason, *blacke* should beforborne because *Baals* priests haue abused it to idolatrie, and had the name of *Chemarims*, because they wore *blacke garments*, or *Geneuagownes* in their ministracion, witnesse the very Geneva note it selfe vpon the place marked in the margine. But it is a thing resolved amongst all the iudicious and wise, that the abuse of a thing, doth not take away the right vse thereof, and that the children of the Church are not tied to bee vnlike vnto the very enemies of it, and idolaters in every thing. For wee may reade in the *Renelation*, how that Christ and Antichrist are to resemble one another in somethings; for the Beast is said to haue two hornes like vnto the Lambe. And *S. Paul* vnto the *Corinthians* telleth vs that Sathan will belike vnto the Angels of light in somethings, and his false Apostles and Ministers, will belike vnto the Apostles and Ministers of Christ; and in the Gospell of *S. Matthew*, the Apostles and Ministers of Christ are likened to sheepe, and the very false Prophets will bee like them in somethings, for they come in sheepes cloathing. So that both Gospell and Epistle belides prophesie, may teach the Ministers of Christ, not to forsake their owne luerie, which is *white*, wherein they resemble God and his Angels, and the blessed spirits, because that others perhaps doe abuse it; yea rather because that some doe so, the Ministers of Christ

2. King. 23. 5.
Hof. 10. 5.

Reuel. 13. 11.

2. Cor. 11. 13
14. 15.

Mat. 7. 15, &
10. 16.

ought to vse it still, to the end that by their example such as doe abuse it, may be brought to vse it aright, and so should we doe in other ceremonies of the like nature.

Seēt. 20.

The Church of England more heauen-like for locall decencie Churchimplements conueniencie, churchservice solemnity & sacramentall ceremony.

Reuelat. 3. 12

& 7. 15, & 11

1, 2, 19, & 14,

15, 17, & 11,

5, 6, 8, & 16,

1, 7, 17, & 21,

Psal. 45, 13, 14

Isay 60, 13,

17.

Reuel. 4. 1, 2,

3, 4, 5, 9, 10,

& 5, 1, 6, 7, 11

13.

Seuenthly, the Church of England is liker the Church that is in Heaven then the Geneuian is, in *locall decencie, Church-implements conueniencie, in Church-service solemnitie, and in sacramentall ceremonie*. And this is true, whether we looke vnto the costlinesse and comelinesse of the Churches of England, which are much liker that stately Temple and glorious golden citie new Ierusalem described in the *Reuelation*, then are the base contemptible buildings after the Geneuian forme. For wee must remember how that though the Church bee all glorious within, yet all her glorie is not within, but a good part of it is without, or to be seene and discerned by the eye, as the royall Prophet teacheth, and the Euangelicall Prophet testifieth, foretelling that God was to haue his house and the place of his feete amongst Christians, to be glorious both for matter and manner, structure and furniture. Or whether we looke more particularly vnto the splendour and magnificence of the *Kings Chappel*, much like vnto that stately *Throne* which bleis'd *S. Iohn* saw, set in heauen for the almightie King to sit on, or yet of the *Cathedrall Churches*, the *Seas* of the reuerend Bishops, much like vnto those foure and twentie seates round about the throne, whereon the foure and twentie Princely and Priestly Elders doe sit: or whether we looke vnto the conueniencie of the seates of the *Quire* in each *Cathedrall Church*, appointed for the *holy singing men* to sit in; who like vnto those *holy Elders*, and the *yonger Quiristers*, againe, like vnto those *Harping Virgins*, which follow the *Lambe*, and doe sing most sweetly before the *throne* and the *Elders*, both ioyning their melodious

ludious voices together make a sweete consort, and send forth Psalmes and Songs of praise vnto him that sitteth vpon the throne, and vnto the Lambe, to be lauded for evermore. And as the *hearts* of these our *singing Elders*, and *Virgin-yongers*, are like those *Harpes* of God, which *Saint Iohn* saw in the hands of the *Elders* and *yongers* in *heauen*; so the holy, heauenly and harmonious anthemes and accents of these *Harpes* or *Hearts*, beeing strung and tuned by Gods owne finger, conioyned with the musick call and artificial thunder of our *Church-organes*, do most resemble the heauenly harmonie which *Saint Iohn* heard as the sound of *many waters*, and as the sound of *strong thunders*, and as the voice of *harpes*, harping with their *harpes*, and singing and saying, HALLELVIAH, the which kinde of harmonie such *Genevian* eares as can not endure heere on earth, had best to stay still about the brinkes of the *Lemannian lake*, and hold as farre from heauen, as they possibly can: for what a gods name should they doe in heauen, except they loved *heauens harmonie*, even our *Churches* mulicall melodie, better then they doe? And as our comely *Churches* do resemble the corners, courts and chambers of the stately Temple, that *Saint Iohn* saw opened in heauen, our *Kings Chappel*, the heauenly *Kings throne*, our *Cathedrall Churches*, those Princely and Priestly *Elders seates*, our harmonious *Organes*, those heauenly *harpes* which *Saint Iohn* saw in the hands of those skilfull *Quiristers* some like oldemen, and some like yong boyes, and so well resembled by ours, and as our *Quiristers* Psalmes and Songs, doe resemble their new songs, and as they are most like one another in their *white habites*, &c heauenly HALLELVIAHS, so doe our *Church-belles* and *chimes* resemble those Angelicall trumpets and thunders seauen in number, which blessed *Saint Iohn* heard, our *Church-Bible* answereth to that great sealed Booke, our *Seruice* and *Psalmes booke* to

Reuelat. 8. &
9. & 10, 11,
2, 3, 4, 5, 6, 7, 8

that little opened booke, our *Euangelicall Priests* reading of the Bible to the *Lambes* reading, and *unsealing* of that *sealed Booke*, our *Church angels* preaching of the Gospel, to the *Preaching of Angels* which *Saint Iohn* heard, the *Pulpit* answereth to *Mount Sion*, whereon he saw the *Lambe* standing, or rather to that *Tree* of life, bearing twelve manner of fruites; for from thence the word of life is deliuered by the learned and reuerend Bishops, as it were from the mouth of the *Lambes*, twelve Apostles, twelve times in the year, the first Lords day of every moneth. To be brieft our *Church-font* with *Holy-water* for the celebration of *Baptisme*, doth answer vnto that *glassie Sea* or *riuier* of water of life cleere as christall proceeding out of the throne of God, & of the *Lamb*, our *Euangelical Priests* *Crosse-signing* the baptized on the *fore-head*, and our *Angelicall Bishops* *sealing* and confirming of the *Virgin seruants* of our God (which by *Baptisme* had bene bathed and washed, and so made fit to follow the *Lambe*) doe answer vnto the *Angels signing* and *sealing* of the *Servants* of God on the *fore-head*; our *Sacramentall holy bread* of life, answereth to that *hidden Manna* of heauen, promised to him that ouercommeth; our *Lords supper* to the *Lambes supper*; our *Church golden and silver Basons* and *Cuppes* for the ministratiō of the holy Sacrament, to the *Angels golden Censer*; and our *Church Table* for the ministratiō and celebration of the same Sacrament, answereth vnto the *Golden Altar* which *Saint Iohn* sawe before Gods throne. And who can say otherwise but that a *Font* and a *Church-Table* are two implements or instruments, as requisite to be in enery Church for the ministratiō of the *Sacraments*, as a *Pulpit* is requisite for the deliuerie of *Sermons*, and for the reading and preaching of the word. And thus haue I made it apparent, to all such as haue but common sense and vnderstanding, that the Church of England is much and many degrees liker

Reuela. 1. 2. 8
9, 11, & 14, 1
6, 7, & 21, 14,
& 22, 1, 2,

Reuela. 4. 6. &
6, 9, & 7, 2, 3,
4, & 14, 1, 2, 3,
4.

Reuela. 1. 17.
& 6, 9, & 8,
3, 4, 5, & 19, 13
& 11, 1, 19, &
19, 9.

liker then the Geneuian, to the Church that *Saint Iohn* saw in heauen: so that as many of vs as doe loue heauen, cannot but exceedingly like the forme of the English Church, and better then that of Geneva: and wee may well say it, that the forme of the Church of England, and not that of Geneva, was reuealed and represented to our diuine Prophet. For the Revelation containeth a propheticall representation of the Church of Christ, and of the forme and constitution thereof, such as it was to bee after our Sauours ascension in the two times of persecution and peace, vntill his last coming to iudgement, to confound his foes, and to glorifie his friends and elect children; as I doe shew more particularly in another worke in Latine, entreating of the persecution and peace of the militant Church, according to the holy prophecies of *Daniel* and *Saint Iohn*, a booke that I began at the age of nineteene yeares: wherein all the opinions of ancient and moderne writers, and euen of the learned of both Religions, touching the authors, instruments, duration, beginning, manner and ending of the persecution or troubles, and of the tranquillity and peace of the Church are propounded and compared together, with their reasons and arguments debated, and many errors refuted. Now because I haue said in this Section, that the Church of England is liker to the Church of God in heauen (in the matter of sacramentall or symbollicall ceremony) then the Geneuian is, and haue given an instance thereof in their *Signing* of Christs new-borne babes on the *fore-head* with the *signe* of the *Crosse* in *Baptisme*, like as the *Angels* in heauen are said in *Ezekiel* ^{Ezech. 1, 2, 3, 4, 5, 6.} to *signe* them that sorrow and mourne, vpon the *fore-head* with the *Crosse-like* letter *Tbau*, and in the Revelation of *Saint Iohn*, to *signe* the *fore-heads* of Gods seruants with ^{Reuelat. 7. 1, 2, 3, 4, 5, 6, 7, 8.} the *seale* of God. I haue thought good to insist a little longer vpon the matter of this ceremony, and to prooue

1. Cor. 1. 23:

the lawfull, commendable, and Christian vse of it, by many arguments, and even some new ones of our owne meditation. Our first argument is thus: both the Prophet, *Ezekiel* in the old Testament, and the Prophet *S. Iohn* in the new, haue prophesied of the conuersion of the Iewes to the faith of Christ, by the *Angels signing* of them in the *fore-head*, as the letter of the word doth beare in both places, the which the auncient Doctours of the Church haue vnderstood of the *Signe* of the *Crosse* to be receiued at the hands of the Church in their *Baptisme*; as no diuine that euer read the Fathers, dare deny: whereby they shall profess that they are no more ashamed of his *Crosse*, or scandalized at the ignominie of it as their fathers had beene, to whom it prooued a *Stumbling block*, (as the Apostle speaketh) but that they glorie in it, and beleeue to be made blessed by it, euen to bee saued by Christs suffering on that same *Crosse*, which their forefathers had once set vp to slay and destroy him by. Wherefore if our Geneuians would haue the Iewes to bee conuerted to their Church, they must needes receiue from England, or rather from the primitive Church, the sacred signe of the crosse, that they may haue it to christen the Iewes with; otherwise they will not goe to *Genewa* for Christendome, nor to *Scotland* neither, nor to any reformed Church of their fashion. Secondly, in all reason and common sense, it is conuenient that the Iewes beeing conuerted, should declare by some sensible signe, that they are no more ashamed of Christs crosse, but well ashamed of their owne cursed course in crucifying him, that came to cure them; and though there were not any mention at all made in holy Scripture, of their *signing* or *sealing* in the *fore-head* (as there is most expressely) yet should it bee lawfull for them to declare by some external gesture or act, as well as by words of mouth, their Christian disposition of this kinde. Thirdly, as it tendeth

deth much to the glory of God, in that he can bring light out of darkenesse, life out of death, saluation out of destruction, nobilitie and fame out of ignominy and shame, and honour, out of dishonour, so it tendeth to the edification of the Church, that this admirable working of our most glorious and wise God, bee declared and made as notorious as it can be, with all conueniencie, both by words of profession and gestures of signification, and consequently it tendeth to the edification of the Church, that the Iewes should declare by the signe of the crosse, that they doe acknowledge God to haue drawen admirably blessing and honour, out of the dishonour and curse of the crosse, and saluation out of destruction. It is a most Christian confession for Iew or Gentile, especially the Iew, to confesse and acknowledge, that the Crosse which they once set vp with their hands in dishonour of Christ, yea more for an instrument of his destruction, Almighty God hath made it the instrument of their highest honour, and happiest condition, even of their saluation; and therefore the outward expression of this confession by a gesture, externall act or signe of the hands, must needs be Christian and commendable. Fourthly, our Saviour Christ commanding to teach and baptize both Iewes and Gentiles, commandeth questionlesse to expresse and declare the nature and vse of *Baptisme*, and consequently commandeth to vse the *signe of the crosse*, for this ceremonie serueth to declare the nature and vse of this Sacrament, in that thereby wee are baptized into the death of Christ vpon the crosse, and that our olde man is crucified with him, and euen nailed to his crosse, as the Apostle speaketh saying, *Know ye not that all we which haue bin baptized into Iesus Christ, haue bene baptized into his death? we are buried then with him by Baptisme, into his death, that like as Christ was raised vp from the dead by the glory of the father, so wee* Rom. 6. 4, 5, 6. Philip. 3. 8. Coloss. 2. 12, Galat. 2. 19, & also 5. 24.

also should walke in newnesse of life, For if wee be planted with him to the similitude of his death, enesoe shall wee bee to the similitude of his resurrection, knowing this that our olde man is crucified with him, that the body of sinne might bee destroyed. Whereby wee are taught that in Baptisme their must bee a three-folde similitude or representation, to wit of Christs dying, burying and rising bodily and of our dying, burying and rising spirituallly with him. Now I aske what similitudethere is in Baptisme of Christs ignominious death vpon the crosse, or of his bodily crucifying, and of the spirituell crucifying of our old man with him, setting aside the signe of the crosse? The sprinkling on of the water doth represent only a shedding of his blood, but not necessarily a shedding of it vntill death, for Christ might haue shed his blood without dying. And as for the immersion or dipping of the baptized body into the water, it doth represent his burying directly, like as the emersion or rising of the body out of the water, representeth his rising out of the graue, but it doth not directly represent his dying: and though it doth by way of consequence represent his death, in respect that ordinarily none are buried but the dead, yet it doth not for all that set before our eyes the kinde of his death, nor yet the accursed and ignominious manner thereof, which are two circumstances of especiall moment and consideration. For our Saviours death, was not a natural death, for he died not in his bed (as we say) and so was buried, but the death that he died was a violent death and wrought by the hand of man. Neither was it an easie or an honest violent death, but the most painefull and shamefull of all other, and euen an accursed death, as both in the law, and in the Epistle of the Gospell wee are taught: all which circumstances are represented and set before our eyes only by this ceremonie of the signe of the crosse. Fifthly, if it be lawfull for a Minister to expresse the

Deut. 21. 23.
Gal. 3. 13.

the mysteries and meaning of the Scripture of God by a Sermon, as every one will grant that it is; then shall it be as lawfull to expresse the mysteries of Gods Sacrament by a *ceremonie*; for there is the like reason, for the one and for the other. For seeing the Sacrament of God, as well as the word of God hath something to be explicated and declared, and that the best explication and declaration is made by things of the like nature, it followeth that as the *audible word* is explicated and declared by a *sermon* and by words to the eare, so the *visible Sacrament* being a *ceremonie*, is to be explicated and declared by a *ceremonie* to the eye, such as is the *signe* of the *croffe*: hee that addeth vnto word or Sacrament for perfection is a blasphemer and a deceiver, but hee that addeth vnto word or Sacrament, either other words and rites for *explication* and *declaration* is a true Doctor. Sixtly, by this signe the Church doth confesse her owne miserie and wretchednesse, in that wee did euen crucifie Christ with our sinfull hands by our sinnes, as much as the Iewes did that set vp the croffe with their unhallowed hands; this confession is lawfull and good, and therefore the declaration of it by a sensible signe, can not be vnlawfull or euill. Seauenthy, by this signe the Church confesseth her faith in Christ crucified, that hee hath redeemed vs from the curse of the law by the curse of his croffe, and reconciled vs vnto God by the blessed peace of his croffe, as the Apostle speaketh; this confession is Christian, and therefore the declaration thereof by a sensible signe, external act or gesture of the bodie cannot be Antichristian, as our Geneuians would haue vs to beleue. Eightly, by this signe the Church declareth her Christian disposition and resolution, of fighting vnder the banner of Christ against sinne and Satan, and of *suffering persecution for the croffe of Christ* (as the Apostle speaketh) shee declareth her Christian en-

K

deauour

Galat. 3. 13.
Ephes. 2. 14.
15, 16, 17.

Galat. 5. 24. &
6. 12, 14.

Mat. 3. 39.

Mark 14. 35.

Act. 7. 60.

& 9. 40.

& 20. 36.

Ephes. 3. 14.

Luk. 18. 13.

Mat. 14. 19.

Ioh. 11. 41.

& 17. 1.

1. Tim. 2. 8.

1. Cor. 11. 4.

Eze. 9. 4, 5, 6.

Reuel. 7. 1, 2, 3.

4, 5, 6, 7, 8.

deauour in crucifying the flesh with the affections and lusts thereof, and testifieth her faithfull affection, in not being ashamed of the crosse of Christ, but that shee gloryeth and reioyceth in it, according to that of the Apostle. *God forbid that I should reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto mee, and I vnto the world.* This disposition, resolution, endeavour and affection, is most commendable and Christian, and therefore the testification, declaration or notification thereof, must needs be so likewise. For if it be lawfull and laudable for the Church to declare the inward humilitie of the heart, by the outward bowing of the body or knees, and the casting downe of the eyes, the inward sorrow of the soule for sinne, by an externall beating of the breast, the inward confidence or assurance in God, in expecting at his hands, euery good thing, by the visible lifting up of the hands; and eyes vnto heauen; and finally the internall reuerence of the heart, by an externall bare head: why may not the same Church as well declare the inward reioicing and glorying of the heart in the crosse of Christ, by such a sensible signe made with the hands, especially it being made with the hands of the Minister, who is the likeliest to vse it aright, and the best able to free it from abuse? Ninethly the Church may and ought to vse that outward act, which the Spirit of God himselfe doth designe, for the expressing of his owne inward action; but the Spirit of God doth designe the outward act of signing, for the expressing of his owne inward action of spirituall sealing, as both *Ezekiel* in the olde Testament, and *Saint Iohn* in the new doe witnesse: and therefore the Church may and ought to vse the same outward act of signing. Tenthly the Church is bound to declare and notifie the grace of Gods Spirit, working in men, and even to make men as sensible of the workes of Gods Spirit in them, as they can conueniently: now it is one of the workes of Gods Spirit,

Spirit, and a chiefe worke too, to *seale* men in their soules inwardly, and to *stampe* them as it were with the print of his Image, vnto the day of redemption, (as the Apostle speaketh) and therefore for the Church to make men sensible of this internall and mysticall *sealing* of Gods Spirit, by the meanes of such a conuenient and decent sensible signe, as that of the *Crosse* (though there were no particular mention at all made in the whole Scripture, of any such externall gesture or act of *signing* on the *fore-head*) must needes be lawfull and commendable. Eleuenthly, by this Signe the Church putteth her children in minde of their owne miserie, and of Gods mercy, of Christs loue towards them, and of their duty and affection towards him, for his vnspokeable loue, and therefore it tendeth to edification. Twelfthly this ceremonie was receiued and practised of the primitive Church, neither is there any ecclesiasticall writer or Father, Greeke or Latine, but maketh honourable mention of it, as we shall shew particularly in our Commentaries of the persecution and peace of the Church; and therefore we ought to vse it now, if it were no more but to shew our conformitie with the primitive Church: for the daughter ought to follow the footesteps of her mother in all lawfull and commendable actions, and ought not to depart from her, otherwise shee shall both dishonour her mother, and discredit her selfe. And questionlesse, the want of this primitive ceremonie and others the like in some reformed Churches, hath brought a most dangerous discredite vpon the reformation, and made it obnoxious vnto the suspicion and odious imputation of the same noueltie, in the very substance, which it carrieth amongst them in the outside & circumstance. And therefore those venerable Bishops that reformed the Church of England, considering wisely with themselves, how that men are so apt to cen-

2. Cor. 1. 22.

& 5. 5.

Ephes. 1. 13.

& 4. 30.

sure of the *inside* by the *outside*, especially in Church mat-
 ters, and to iudge of doctrine and pietie, by the externall
 discipline and ceremonie, retained stil the primitiue dis-
 cipline and auncient ceremonies of that Church, but
 banished the abuses. And would to God the Church of
Geneua had done the like; for so our common aduersaries
 should not haue had so good and iust cause as they haue,
 to hit them in the teeth with their noueltie, as though
 their Church had newly crept or leapt out of the *Leman*
nian lake, or had beene conceiued of *Caluin* and borne of
Beza. Thirteenthly and lastly, the enemies of the signe
 of the crosse, can not bring so much as one good au-
 thoritie or probable argument for their opinion: not the
 letter of the Scripture, for they see that the letter fauou-
 reth it both in the olde Testament and new; not the
 sense of the Scripture, as it hath beene deliuered by the
 fathers of the Church, for they know, that they are all
 for it, and as for reasons deriued from the light of nature,
 or Scripture, from Theologie or Philosophie, Diuinitie
 or humanitie, they can bring none, worth the hearing,
 (for I haue read diligently their bookes and was once a
 Puritanemy selfe) except it bee this one, The Church of
 Rome hath abused the signe of the crosse, and therefore
 the reformed Church ought to forbear it, least wee
 should seeme to fauour or follow their abuses. But I
 wonder but they should remember better that olde
 maxime, *abusus non tollit usum*, some folkes abusing of a
 thing, doth not hinder or let, but that others may vse it
 aright. And doe they not thinke that the Church of
 Rome, doth abuse praying and preaching, and Churches,
 and pulpits, and kneeling, and Godfathers and
 Godmothers aswell as crossing, and yet we doe not for-
 beare thesethings, because of their abuse; neither is there
 any reason why we should doe so, but rather great rea-
 son to the contrary. The Church of Rome doth abuse
 ceremonies;

ceremonies; & therefore the reformed Church ought to vse them aright, to the end that in so doing shee may both shew herselfe like and conforme vnto her Mother the Primitiue Church, and by her good example doe what shee can, out of Christian charity to reforme and amend her straying suster the deformed Romish Church. And so I end this my plaine disputation for the signe of the crosse in Baptisme, beseeching my countrymen to take it in good part, euen for his sake that suffered vpon the Crosse.

Sect. 21.

The

Eightly the Church of England is liker then the Church of
 neuian, to the heavenly Church in the dignitie and ho-
 nourable estate of the Ministerie. In heaven Gods Mini-
 sters are honoured with the holiest stile of *Priests*, and
 with the highest stile of *Princes*; for as vnder the highest
 of *Priests*, they are *Priests*, so vnder the highest of *Princes*
 they are *Princes*. And therefore we reade in the *Reuelas-*
tion how that blessed *Saint Iohn* calleth the *Bishops* of the
 seauen Churches by the honourable stiles of *Kings* and
Angels, and the foure and twentie *Elders* doe magnifie
 the *Lambe* for making them vnto God *Kings* and *Priests*,
 to raigne or rule vpon the earth. Answerably whereunto
 in the Church of England, the reuerend Fathers of the
 Church are graced by the *Soueraigne Prince*, representing
 the *Lambe* and the *Lyon* of the tribe of *Iudah*, with the ho-
 nourable title and dignitie of *Lords* and *Barons*. And
 good reason surely, seeing that the *Gouernours* of the
 Church vnder the Gospell, are to be rather more then
 Iesse honoured, then were the *Gouernours* of the
 Church vnder the law, in so farre as the Ministerie of
 the Gospell is much more honourable and glorious
 then that of the law, as the Apostle expressly auo-
 cheth. And that the *Ministers* and *Gouernours* of
 the Church vnder the olde Testament were called

Church of
 England
 more hea-
 uen like
 for honou-
 of the Mi-
 nistry.

Reuel. 1. 4, 5
 6, & 2. & 3. &
 5. 8, 9, 10, 12,
 13, 14, & 7,
 10, 12, & 8,
 3-4.

2. Cor. 3. 7, 8,
 9, 10, 11.

by honourable titles it may appeare in that *Moses* a prophet, was likewise a Prince, *Eli* and *Samuel* Priests, were Princes and Iudges, and the Priests iudged of some civill causes, together with the other temporall Iudges. The chiefe Priests which taught the people of *Juda*, are called Princes, whom King *Iehosaphat* had appointed to be Iudges vnder him, both in ecclesiastical and temporal causes, as betweene blood and blood, betweene law and precept, statutes and iudgements. *Anna*, called *Eli* the the chiefe Priest her Lord, the widdow of *Zarepta*, the widdow of *Bethel*, the *Shunammite* Gentlewoman, *Obadiab* King *Achabs* Steward, the good Captaine sent by King *Abaziah*, *Naaman* the King of *Syria* his Generall, *Hazael* King, 17, 9, one of the Princes of *Benhadad* King of *Aram*, did all of them honour the chiefe Prophets of God, *Eliab* and *Elisha*, with the stile of Lords, and bowed before them. And so did *Cornelius* the Captaine, and likewise the laylor, to the blessed Apostles, *Peter* and *Paul*, to passe over, that *Ioseph* a Patriarke and a Prophet of the Church, was likewise a chiefe Prince vnder the King of *Egypt*, even the next vnto the King, *Daniel* another chiefe Prophet of the Church, was likewise a Prince, and the next person to the King of *Babel* *Nebuchadnezzar*, and his three fellowes, *Shadrach*, *Messach*, and *Abednego*, were made Gouvernours over the Provinces of *Babel*, and the same Prophet *Daniel*, was by King *Belsazzar* made the third Ruler in the kingdome, and by King *Darius*, the first and chiefe Ruler over the whole kingdome. And the Prophet *Dauid* prophesying of the iplendour and dignitie of the Fathers of the Church, vnder the Gospel, vieth these words, *In stead of thy Fathers, shall thy Children be, thou shalt make them Princes through all the earth*; meaning that of the Children of the Church, there should be chosen such as should bee Fathers and Rulers of the Church, as *Archbishops*, and *Bishops*, which should bee honoured

honoured throughout the whole Christian world, as Lords and Princes. For the holy Prophet, as hee describeth typically Christ, as the King of the Catholike Church, and none but he to be King, and the Church as the Queene and Spouse of this King, so doth he signifie vnto vs, that the Princes of this King and kingdom, are the Rulers and Gouvernours of the Church aboue named, which of the Children of the Church should bee made Fathers of the Church, and should be honoured as Princes, as hath bin said. And this prophesie is most clearly accomplished and verified in the Church of England, not of *Geneua*, nor any *Genevian*, vnto whose Ministers God hath not graunted so much honour, as they who haue unhappily dishonoured and debased themselves, in bringing in their *Layelders* to bee Church governours, in stead of the Bishops. I say they haue debased themselves most ridiculously, because that they haue submitted themselves, who should be as Fathers and Schoolmasters, vnto their owne children and Schollers: for by those *Lay-elders* they are elected, they are iudged and censured, in matters both of life and doctrine, they are suspended or remooued from their ministerie: and yet they are but meere Lay-men, generally void of learning, as being for the most part tradesmen and artificers, and some country gentlemen. So that there is as great disorder in the Genevian Church, and as grosse absurditie as if the children should command their Fathers in the house, or the Schollers correct their Masters in the Schoole, or as if the Sheepe should pull the pastorall crooke out of their Shepherds hand. And though that our Genevians do deriue their *Layelders* and *Eldership* from the *Synedræ* of the Iewes, (for I graunt them with all my heart, that the chiefe perfections of the Iewish Church, ought to bee found in the Christian Church, which thing if they vnderstood well, they should see their grosse errors) yet:

yet I must tel them that they haue nothing like but the name. For first the Iewish Elders were inferior magistrates ordained primarily by the Soueraigne and chiefest magistrate *Moses* to assist him in matters of Iudgement; whereas the Geneuian are not Iudges or any such publicke persons, appointed by the Prince, but private persons picked out of the Parish by the Preacher, and some other with him. Secondly, the Iewish Elders iudged and censured the Laitie, and therefore were called the Elders of the people, whereas the Geneuian presume to censure & correct their Clergie. Thirdly and lastly the Iewish Elders concurred with the Princes of the Priests as their assistants or officers in matters of iudgement and debate, but the Geneuian haue no Princes or Priests, or Prince-Church governours, as *Primates*, *Archbishops* or *Bishops*, to giue assistance vnto: whereby it doth appeare that the Iudges and Iustices of Peace in England, are like those Elders of the Iewes, especially the Iudges of Ecclesiasticall courts called by the names of *Chancellour*, *Commisary*, *Deane* of the *Archies*, *Officiall* and the like, and in no wise the Elders after the Geneuian forme. Moreover as the Ministers of the heavenly Church are called *Priests*, so are the Ministers of the Church of England honoured, with the same holy title and stile. Those *Angelicall Priests* doe offer vp vnto God the spirituall sacrifice of prayer and praise; and answerably thereunto our English Euangelicall *Priests* offer vnto God, the like spirituall sacrifice, as the Apostle prescribeth saying, *Let vs therefore by him offer the sacrifice of praise, alwaies to God, that is, the fruite of the lippes which confesse his name.* Publike prayer and praise is a sacrifice: and therefore, the Minister that offereth it is a *Priest*, neither could he blesse publickely the people, except hee were a *Priest* (for Church-benediction is a part of the *Priests* function) nor yet Minister any of the two Sacraments, in both which there

Numbers. 11.
16, 17,
Ezr. 10. 8,
Luk. 22. 66,
Act. 5. 27.

Deut. 17. 8, 9.
10. 11, 12,
2. Chron. 19,
8, 9, 10. 11,
Ezech. 44. 24.

Reuel. 4. 8, 9,
10. 11, & 5, 8
& 7. 10, 12, &
8, 3, 4,
Heb. 13. 15.
Hos. 14. 3;

is a spirituall sacrifice; for by *Baptisme* our bodies and soules are offered vnto God by the hand of his *Priest*, a reasonable and liuing sacrifice, and in the *Eucharist* or Sacrament of the Lords Supper, he offereth vnto God in our name the spirituall sacrifice of thanksgiuing, for giuing the substance of his blessed body, both corporally for vs, a bloodie sacrifice vpon the crosse, and spirituall vnto vs in the Sacrament of bread & wine, and euen for feeding of vs in a mysticall and supernaturall manner with his flesh, which is that *hidden Manna* of heauen, promised in the *Reuelation* to those that overcome. To bee brieft, the blessed Apostle *Saint Iohn* writing vnto the *Angels* or *Bishops* of the seauen Churches of *Asia*, calleth them *Priests*, like as the foure and twentie *Elders* in heauen, doe call themselues *Priests*; and Iesus Christ himselfe is called a *Priest*, yea more, an high or chiefe *Priest*, and consequently must haue inferiour *Priests* vnder him. And such are the Ministers of the Gospell in England; the which stile whilest our *Genenians* cannot endure, no more then the *white Surplisse*, and the *artificiall singing*; I wonder what they meane to do in heauen, where *Saint Iohn* saw so many *Priests*, so many *white habits*, and heard such *harmonie* and *musicall melodie*. Now the honourable titles that God hath vouchsafed his Ministers, doe show that it is his will, they should haue a more honourable maintenance, then *Genenians* doth allow them in their beggarly contributions. The *Priests* and Ministers of the Gospell, haue succeeded into the roome of the legall *Priests* and Ministers of the *Tabernacle*, and therefore they haue succeeded to their maintenance, and so much the more because these serue him in a more excellent manner then the other did. And if hee would not haue his Ministers to begge vnder the law, or yet to depend vpon popular beneuolences, shall wee thinke that hee would haue his Ministers vnder the

L

Gospell,

Rom. 12. 1.
Mat. 26. 27.
28, 29, 30. &
28, 19,
Ioh. 6. 3, 2, 33
41, 51,
Reuel. 1, 2, 17,

Reuel. 1. 4, 5,
6, & 5, 10,
Heb. 7. 15, 17,
21, 24, 16, 28,
& 8, 1, 2, 3,

Deut. 10, 9, &
12, 19, & 24,
23, 25,
Numb. 18, 12
13, 17, 18, 19
20, 21, 22, 23
24,
1. Cor. 9, 7, 8,
9, 10, 11, 17,
13, 14,
Heb. 10.
1. Tim. 5. 17,
18,

Gospell, to be subiect to such a beggarly condition? Every prouident & wise master prouideth for his household and seruants, wherefore it followeth, that God, who is the most prouident and wise Master of all other, hath provided for the maintenance of his household seruants, and we know none other, but *first fruites* and *tithes*: all labourers have certaine standing wages, the Ministers of the Gospell are Gods labourers, therefore they ought to haue their standing wages likewise, and wee read of none other, except *first fruites* and *tithes*. And therefore we see how our Sauiour forbiddeth his Apostles to goe from house to house, telling them that the workeman is worthy of his hire. And truly if hee would not haue his Apostles to goe from house to house, euen in that time when tithes were withholden from them by the Iewish clergie, shall we thinke that now when the Iewish clergie is abolished, he would haue his Ministers of the Gospell to goe from house to house, or yet to send from house to house, to begge the peoples beneuolences? Those that withheld from Christs Apostles and Ministers, the duty of *first fruites* and *tithes*, were such as persecuted both them and Christ, and crucified him in the end; and such *God-spoiling Gospellers*, as doe now aduaies withhold the Church-rents from Churchmen, what doe they else but persecute Gods Ministers, and crucifie Christ daily in his members? The ends of paying *first fruites* and *tithes* vnto Gods Priests are perpetuall, to wit, that the Ministers of God may bee maintained, and not forsaken, but more and more encouraged in the seruice of God, that God may be honoured with our riches, and acknowledged to bee our great *Landlord* and *good Lord*, that we may learne to feare the Lord, and that hee may blesse vs in all the workes of our hands, that so our store may be increased, and our barnes filled with abundance: are not Christians Gods tenants, farmers and vassals.

Leuit. 27. 30,

31, 32.

Deut. 12. 17,

18, 19, & 14,

22, 23, 27, 29

& 26,

Numb. 18.

Nehem. 10.

35, 36, 37, 38

39.

Iosh. 13, 14,

33.

2. Chron. 31.

4, 5, 5, 7, 8,

Ezech. 44, 28

29, 30,

2. Tim. 2. 6.

Luk. 10. 2. 7.

1. Tim. 4. 18.

Mat. 9. 37, 38.

Deut. 10, 9, &

12, 19, & 14,

23, 29,

2. Chron. 31.

4.

Prouerb. 3. 9,

10.

vassals as well as were the Iewes? and doe we not hold all that we haue of God as well as they? and are we not bound to pay our annuall rents vnto God as duly and truly as they? and what reason haue Christians to forsake their Ministers more then the Iewes had? and doe not the one deserue as well to bee liberally maintained and encouraged in their worke as the other? and haue not Christians as great cause to learne to feare God, as the Iewes had? finally doe not Christians desire as earnestly as the Iewes did, to be blessed in the workes of their hands, and in the encrease of their store? wherefore it followeth necessarily that we Christians must pay our Tithes as truly and duly as did the Iewes. And therefore the blessed Apostle, as he commendeth vnto Christians the honourable and liberall maintenance of the Ministry, right diligently, writing to the *Corinthians*, and euen proueth by the law of *Moses*, the right that the Ministers of the Gospell, haue vnto our carnall things and euen vnto such carnall things as both *Moses* doth prescribe in his Law, and the Apostle himselfe doth mention, entreating of this matter, comprehending them vnder these two kinds, the fruits of the field, and the flocks of the fold; so writing to the *Galatians*, he enioyneth in expresse words, every one that is taught in the word, to make him that hath taught him, *partaker of all his goods*. The people must give a part of their goods vnto their Pastours, as the Apostle prescribeth, and all doe acknowledge to be reasonable, now this part must either be equall vnto the *Leuiticall* part, or greater then it, or else smaller. To give them a smaller, were a most vnreasonable indiscretion, and a more then beastly ingratitude, and if they will not, nor cannot bestow a greater, such as indeed it ought to be, (for looke how farre the ministerie of the Gospell is more excellent then that of the law, so much the more ample and liberall ought

1. Tim. 5. 17.

18.

1. Cor. 9. 7, 8,

9, 10, 11, 12,

13, 14.

Heb 13. 7,

Galat. 6. 6,

2 Cor. 3. 6, 7,

8, 9, 10, 11.

to be the maintenance of the Ministers of the Gospell, then was that of the Ministers of the Tabernacle) yet at least for shame, they must giue an equall portion with that of the legall Priests. Lastly to shut vp this our reasoning for the perpetuities of tithes & for the honourable maintenance of Christs seruants (for hereof wee haue written more amply in a worke published some fewe yeares agoe called the *Golden art* or *the right way of Enriching* dedicated to the two most famous and royall Cities of these two kingdoms) I say that the holy Scripture setteth downe the paying of these yearely Church-rents amongst morall duties, and accounteth of Sacriledge, not as if it were the transgression of a ceremoniall ordinance, but euen the violation of a morall law. *Will a man spoyle his Gods,* (saith the Lord God by his Prophet *Malachie*) *yet ye haue Spoyled me in tithes and in offerings. Honour the Lord* (saith *Solomon*) *with thy riches, and with the first, fruites of all thine increase, so shall thy barnes bee filled with abundance, and thy presse shall burst with new wine. But it is a destruction for a man to deuoure that which is sanctified: meaning that the man who will not honour God with first fruites and tithes, but doth deuour the holy things, and committeth sacriledge, bringeth destruction vpon himselfe, his soule, his body, his goods, and his house. Thou that saiest a man should not committe adulterie, breakest thou wedlocke?* (saith the Apostle) *and thou that abhorrest Idols dost thou commit sacriledge?* as if he should say, thou that detestest the honouring of a false God wilt thou neuerthelesse spoile and dishonour the true God, whereby wee are giuen to vnderstand, that sacriledge is not only a transgression of the morall law, but that it is euen a double sinne, compounded of robbery and Idolatry, and consequently a more detestable and abominable euill then Idolatry it selfe. For the Idolater with his heart, his bodie and substance, yea sometimes with the blood

Malacha. 3. 8.
Prouerb. 3. 9.
10. & 20. 25,

Rom. 2. 22,

blood of his deereſt children honoreth a falſe God, yet thinking that it is the true God indeede he doth thus worſhip; whereas the ſacrilegious God-ſpoyleſe robbeth the true God of his owne. The Idolater is careful to worſhip ſome God, but the God-ſpoyleſe careth for no God at all; a falſe god he doth not know, and it is well; and the true God he will not acknowledge, which is a worſe part then the others blind worſhipping of a falſe god. For the Idolater being miſled with an erroneous opinion, maketh and taketh that to be God which is not God, for ignorantlly of an Idol he maketh God; whereas the ſacrilegious God-ſpoyleſe maliciously even wittingly and willingly of the true God maketh no God at all but a meere Idol: otherwiſe he durſt not be ſo bold as to rob him of his right, for it is an inſallible maxime, that a man will neuer robbe or ſpoyle him whom he loueth honoreth or feareth.

O how vgly then is the ſinne of ſacriledge that beareth neuer theleſſe ſuch a ſway in this Ile, but eſpecially in the North! O how horrible an iniquitie is it for men of might to pull out of Gods mouth the diet of the Church to put it into their owne, and to fill the bellies of their houndes and their horſes with the meate of Gods miſters! It is a ſinne of that high nature, that becauſe of it, God hath ſaid vnto vs, as once he ſaide vnto the people of Iſrael vpon the like occaſion, *ye are curſed with a curſe, for ye haue ſpoiled mee, euen this whole nation* (but bleſſed be our Soueraigne for labouring to remooue this curſe from our nation) and that he hath ſometimes ſent ſcarcenelle of bread, and cleaneneſſe of teeth in our Cities and townes; ſometimes hath withholden the raine from vs when there were yet three moneths to the harneſt; and ſhut the windowes of heauen vpon vs and ſtayed the raine till the fruits of the earth were deſtroied with drought; ſometimes hath ſmitten our fruites with

Leuit. 18. 21.
& 20. 2.
2. King. 13.
10. & 16. 3.
& 17. 17.
Ierem. 7. 31

Malach. 3. 9,
10. 11.
Amos. 4. 6, 7,
8, 9, 10.
Iſay. 16. 9, 10.
Hag. 1. 10. &
2. 18.

blasting and mildew, and sent the palmer worme to deuoure the fruites of our trees, yea made our singing and shouting for ioy in haruelt to cease, and made vs drunke with our teares, for that the heauen aboue vs was stayed from dew, and the earth vnder vs from yeelding her increase. For this abhominable sinne God hath sometimes sent the pestilence amongst vs to rage in most violent manner, to consume our bodies and the fire to burne, and the water to ouerflowe our townes, landes, houses and habitations. In one word, it is this horrible sinne of Sacriledge that hath ouerthrowne the strength and glory of diuers mighty and wealthy houses; God in most iust iudgement shutting such from their inheritance as were so audacious and bold as to robbe him of his. The sacrilegious Gods spoyler is the man which (as Iob speaketh) hath stretched out his hand against God, and made himselfe strong against the almighty, therefore God shall runne vpon him, euen vpon his necke, and against the most thicke part of his shield because he hath couered his face with his fatnesse, and hath collopes in his flanks, as if the holy man should say, because this God-spyling Anti God hath presumed to shut God from his inheritance, and hath taken from him his Tisbes and hath made himselfe fat with Gods meate which he hath pulled out of the hands and mouthes of his ministers, therefore God shall be auenged on him, hee shall not be rich alwaies, neither shall his substance continue, neither shall he prolong the perfection thereof in the earth, he shall neuer depart out of darkenesse, the flame shall drie vp his branches, & he shall goe away with the breath of his mouth. His branches shall not be Greene, but shall be cutte off before his day, and the congregation of the Hypocrites shall be desolate: and who is so great an hypocrite as the sacrilegious Church robber, who being an impure Gods spoyler indeed will needes in the meane time be esteemed a pure Gospeller and one of the precisest professors of the reformed Church? Hee may

Iob. 15. 6. 27.

Verf. 29. 30.

31. 32. 33. 34.

may well make himseife merry with the meate of Gods Ministers, as prophane *Balthasar* did with the golden and siluer vessell of Gods house, but he shall know in the end, ^{Dan. 5. 1, 2, 3} that the reioycing of the wicked, shall haue an end; and (as ^{4. 5.} *Zophar* speaketh) ^{Iob. 20. 5, 6, 7,} that the ioy of hypocrites is but a moment. ^{8, 9, 10.} Though his excellency mount up to the heauen, and his head reach vnto the cloudes, yet shall he perish for euer like his dung, and they which haue seene him, shall say, where is he? he shall flee away as a dreame, and they shall not finde him, he shall passe away as a vision of the night, so that the eye which had seene shall doe so no more, & his place shall see him no more: as if he should say; though hee were neuer so great and mighty a man, that robbeth Gods Church, yea though his height did reach vnto heauen, yet for all his height, he shall not enter into heauen, but shall fall to the earth like his owne dung, and his sacrilegious soule shall stinke, more vilely ^{Verf. 10.} then his dung amidst hel flames. His children shall flatter the poore, and his hands shall restore his substance, as if hee should say; because the father through pride and tyrannie oppressed the poore, and spoiled Gods Ministers, therefore God shall make the posteritie of that man, for pouertie & want to begge his bread at other poore folkes doores; yea that thing which the sacrilegious father tooke away by violence, his barnes shall be brought to restore againe by force. ^{Verf. 15, 16} Hee hath deuoured substance, and he shall vomite it; ^{17.} for God shall draw it out of his belly, seeing to him it belongeth, and in lieu thereof, he shall sucke the gall of Aspes, and the Vipers tongue shall slay him; that is, his portion shall bee with hypocrites, and the generation of vipers, for the old Serpent that wicked viper shall slay his soule, hee shall not see the riuers, nor the floods and streames of hony and butter, that is to say, hee shall not taste of the happineffe of the heavenly Canaan. Hee on earth shut God from his inheritance on earth, but in the end, God shall shut him out of the earth, and debarre him from heauen, & hurle him

him headlong into hell. He shall restore the labour, and shall deuoure no more, euen according to the substance, shall bee his exchange, and he shall enioy it no more. For he hath vndone many, he hath forsaken the poore, and hath spoyled houses which hee built not euen Church-mens houses, yea Gods house, and God himselfe hath he spoiled. Surely he shall feele no quietnesse in his body, neither shall hee reserve of that which he desired, there shall none of his meate be left, therefore none of his shall hope for his goods. As if hee should say, because hee would needes deuoure Gods meate, and the dyet of his Ministers, therefore God shall send the deuourer to eate vpon his meate. For when hee shall bee filled with his abundance, that is, with Gods portion and Church mens prouision, He shall be in paine, and the hand of all the wicked shall assaile him: that is to say, because he was so wicked as to stretch out his hand to spoile God; therefore God shall make many wicked mens hands to spoile him: He shall be about to fill his belly, to wit, with Gods Ministers meate, but God shall send vpon him his fierce wrath, and shall cause to raine vpon him, euen vpon his meate. As if he should say, Gods Ministers meate shall doe him no good; for God shall either draw it out of his belly, or else he shall turne it in the midst of his bowels into the gall of aspes. And not only shall God draw his own Ministers meate out of the God-spoilers miserable belly, but he shall also draw the sacrilegious soule out of the deuouring body, & it shall burne in the fire that is not blowne, that is, in hell fire that needeth no blowing. The heauen shall declare his wickednesse (for he was so wicked and impious, as to spoile the God of heauen) and the earth shall rise vp against him (for he was so vngratious, as to robbe Gods Ministers and household seruants on earth) the increase of his house shall goe away, it shall flow away in the day of his wrath. As if he should say, the mans house that is increased, builded or reared vp, by the decrease or robbery of Gods house, it shall not alwaies stand, the greafe

Verse 26, 27,
28, 29,

grease and fatnesse of it shall flow away like water, the pelfe and wealth thereof, shall vanish and melt away like the fat of Lambes, or as doth the snow before the Sun. *Such is the portion of the wicked from God, and the heritage that he shall haue at Gods hands,* as if he should say, desolation and destruction in substance, in body and soule, shall be the portion and heritage of all impenitent *unrestoring God-spoilers*, vnworthy of the title of *Gospellers*, men worse then idolaters, which doe indeed turne the true God into an idol, as the other doe an idol into God, and worship & feare, neither true nor false deitie. A false God they know not, and the true God they will not acknowledge; for otherwise they would stand in awe, to spoile God of his portion, and to bereaue him of his inheritance. And therefore to shut vp this pleading for Gods Priests and their honourable maintenance, let me pray & beseech all *Britaines*, especially my deere country-men of *Scotland*, that if they desire either to berich heere, or happie hereafter, that they would be bountifull & liberal to Gods seruants, & that euery man that hath take from the Church any thing, or withholden from Churchmen their *Tithes* in whole or in part by *sacrilegious impropriation* or wicked *usurpation*, that he would restore with repenting *Zachens* fourefolde, or at least the principall stocke, which he hath in his hands. Let him I say, listen with all diligence and conscience vnto the precept of the most high vttered by the mouth of his prophet *Malachie* saying, *bring euery Tith into the storehouse that there may be meate in mine house, and prooue me withall,* saith the Lord of boasts, *if I wil not open the windowes of heauen vnto you, and poure you out a blessing without measure, and I wil reprove the deuourer for your sakes, and he shall not destroy the fruite of the ground, neither shall your vine be barren in the field* saith the Lord of boasts, *and all nations shall call you blessed because ye shall be a pleasant land.* Lastly, let vs all listen vnto the

Luk. 19. 8.

Malach. 3.
10. 11. 12.

Proverb. 3. 9.

Isay. 4. 3, 6.

Isay. 4. 1, 2 5.

Verf. 8. 9, 10.

11, 12,

godly and graue exhortation of wise king Salomon, saying
*honour the Lord with thy substance and with the first fruites of
 all thine increase, so shall thy barnes be filled with abundance
 and thy presse shall overflow with new wine;* and let vs with
 our whole hearts applaude our owne Salomons glorious
 and diuine endeauours tending to the perfit constituti-
 on of our Church, and to the aduancing of Almightye
 Gods sincere worship: and let vs blesse the God of *Iacob*,
 for raising vp vnto vs from the North, a *Iacob*, to be an in-
 strument of such blessednesse vnto both North and
 South, according to that which he once promised by his
 Prophet, *I will say to the North, giue, and to the South, keepe
 not backe.* And againe, *I haue raised vp from the North, and
 he shall come, from the east Sonne shall hee call vpon my name:*
 and yet againe, speaking of the conuersion of the Ilands
 and endes of the earth vnto Christ, as if hee pointed at
 our *Iacob*, *Thou Iacob, whom I haue chosen, I haue taken thee
 from the endes of the earth, and called thee before the chiefe
 thereof, and said vnto thee, thou art my seruant;* I haue chosen
 thee, be not afraid, for I am with thee, behold all they that pro-
 uoke thee, shall be ashamed, and they that strine with thee shall
 perishe. Even blessed be the God of *Iacob* for giuing vs a
Iacob to be the instrument of so great blessednesse vnto
 this Ile, and to the Church thereof, and grant that
 weemay with both hands and hearts lay hold on such
 blessed occasions, as he doth now tender vs, by the
 hand of his blessed *Iacob*, for the amending
 of the defects of our Church, where
 through all nations may call vs a
 blessed people. Amen.

FINIS.

A
DEMONSTRATIVE DEFENCE OR
TENFOLD PROBATION
OF THE DOCTRINE OF THE
CHVRCH OF ENGLAND TOUCHING

one of the most important points of our Creed,
necessary to be vnderstood of all Christians,
which is of our Saviours descending into
hell after death, to binde and sub-
due Sathan, &c.

Written for the information and sa-
tisfaction of many mens mindes touching so weighty
a matter, but especially for the furthering of the
Church of Scotland full conformitie with
that of England.

BT

JAMES MAXVELL Master of Artes, &c.

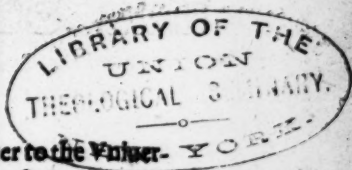
PSAL. 122. verse 6.

*Pray for the peace of Ierusalem, let them prosper that
loue thee.*



LONDON,

Printed by JOHN LEGATT, Printer to the Univer-
sitie of Cambridge. 1617.





TO THE RIGHT
REVEREND FATHERS
IN GOD, THE ARCHBISHOPS,
AND BISHOPS, HIS VERY GOOD LORDS,
AND OTHER LEARNED AND GRAVE
PASTORS OF THE CHURCH OF
SCOTLAND, JAMES MAXWELL WIL-
SHETH, PEACE, VINITIE AND
CONCORD FROM THE GOD OF CON-
CORD, AND PRINCE OF PEACE,
AND HUMBLY DEDICATETH FOR
A TESTIMONIE OF HIS DUTY,
THIS PRESENT TREATISE
OF CHRIST'S DESCEN-
DING INTO HELL.





A Demonstration of Christs Descending into Hell.



Ike as the dissensions and differences in matter of faith betwene Christian and Christian, Greeke and Latine, Papist and Protestant, haue prooued the greatest scandall and offence, to those that are without the bosome of the Church, and the greatest hinderance of both

Jewes and Gentiles conversion vnto Christ, that euer the hand of hell brought into the world, or the diuell did deuise; so the contentions and dissensions, the diuisions and differences, arising betwene Protestant and Protestant (which haue a number of new denominations such as sorrow and shame will not so much as once suffer me to mention) haue prooued questionlesse the greatest scandall of our reformed profession, and the chiefest cause of many Papists auerseneise from Reformation. And this may sufficiently appeare by their daily obiecting, and hitting vs in the teeth with our diuisions and differences, and telling vs that our Church is so farre deuoid of Vnitie, that euen the reformed subiects of one & the same Soueraigne cannot be brought to an agreement in the matters and manner of Gods worship. Witnesse, say they, there repugnant expositions vpon that article or particle of faith, touching Christs descending into hell, their discrepant doctrines touching the Prin-

ces ecclesiasticall power, their generall auerfeneffe from Prelacie, with their differences in matter of ceremonie, Sacramentall Ministerie, and Church-service. And what other thing else (say they) can it be, but a manifest token of a weake and ruinous Religion, to say no worke, when as the professors thereof, can neither agree with other

Mat. 12. 25.

Mark. 3. 24. 25

Luk. 11. 17.

Christians, nor yet with themselves according to that saying of our Saviour, *Every kingdome or house divided against it selfe shall be brought to desolation?* For the preuenting of which euill, and theremoouing of which cursed scandall and cause of offence, seeing that Almighty God hath raised vp our Soueraigne, and endued him with a most diuine Spirit, both for pregnancie, and peaceablenesse, far beyond all the other Princes of the earth, yea and far beyond many professed diuines, and that hee hath euen chosen our *Iacob*, and taken him from the

Isay. 41. 5, 8,

9, 10, 11, 12,

13, 14, 20, 21,

25.

endes of the earth, and called him before the chiefe thereof, (to speake with the Euangelicall Prophet *Isay*) to be the chiefe instrument of so glorious a worke; let vs in the consideration thereof, both acknowledge the inestimablenesse of the blessing that Almighty God offereth vs, by the hand of his seruant, (for Concord and Vnitie, especially in the matters of God, is an inestimable blessing vnto man, and a thing most acceptable and agreeable vnto God) and let vs likewise acknowledge the favourable prouidence of God towards vs, disposing all things as for our greatest good, so for our chiefe comfort and contentment, in that he hath bene graciously pleased to picke out a King of the North, to be the Bringer and Brocher of this blessing vnto vs, according to that in the Prophet, saying, *I haue raised vp from the North, and he shall come, from the East* *Sunne shall be call vpon my name:*

Isay. 41. 25,

and euen such a King of the North, as hath loued vs so deere as hee hath done, and who would not for all the kingdomes of the world, bring the Church of God, or his

his owne native Country, into any corrupt or dishonourable condition. No, I dare take it vpon my soule, that it is his zeale and loue towards the glorie of God, the honour and credite of our Country, and the happie and more perfite constitution of our Church, that hath set him a worke, about so blessed a businesse, as the working of a perfite agreement and full conformitie betweene the Churches of these two kingdomes. For I suppose that no man is so far deuoid of comon sense, but seeth sufficiently how that both *Pietie & Policie*, *Religion of Church and Reason of State*, doe require that Brittaines, which are the worshippers of one true God, the seruants of one Saviour, the children of one Church, and the subiects of one and the same Soueraigne, should agree in all things belonging to Gods worship, especially in all matters of faith, such as is this present point of *Christs descending into hell*. The which though all Christians doe professe to beleue according to the letter, yet we can not say that our verball or literall profession thereof, is seconded with a solide consent in the meaning and sense. For first the *Papists* vnderstand it of Christs descending in his soule to a certaine region or habitacle of hell, called *Limbus Patrum* to deliuer the fathers; an opinion voide of all good warrant: for we shall make it more then apparant in our Latine disputation of *the sense of soules*, both by Scripture and Doctors, by authoritie and arguments, that the soules of the beleeuing people vnder the law, went not downe into any corner of hell, (for all that they can say to the contrary, and though *Zuinglius* ioyneth with them herein) but to *Paradise*. And as for our *Protestant* writers, we see how some, namely, the *Geneuins* expound it of Christs suffering the sorrowes of hell in his soule before his death, denying his descending in soule after death into hell, to deliuer the faithfull from descending thither, and to conquer and binde Sathan in his

his owne strongest holde, (though *Mr. Calvin* did not denie his foresaid locall descending after death, but acknowledged it,) others expound it idly of Christs buriall, others of his continuance in the graue vnder the power thereof for three daies; others of his translating into the state of the dead; and others most ridiculously haue deliuered that by the descending of Christs soule into hell, is to bee vnderstood, no other thing but the ascending thereof into heauen: all which opinions are false, fanaticall and friuolous; and the doctrine of the Church of England, and of some other reformed Protestants of Germanie, is only orthodoxe, and true, to wit that our Saviours soule being seuered from the Bodie, which lay in the graue three daies, went downe into the very loathsome, dungeon of the damned, for our sakes (and not into any superiour *Limbus Patrum* as *Papists* do dreame) partly to deliver his elect children from descending thither, and partly to binde Sathan in chaines of darkenesse, and to triumph over him in his strongest hold. The which doctrine is verified and iustified both by Scriptures authoritie, and Churches testimony, euen both by Gods word and mans. First, by typicall prefiguration, secondly by prophetical prediction, thirdly by pregnant historicall allusion, fourthly by euangelicall explication and application, fifthly by apostolicall asseueration, sixthly by all ancient Christians common and Catholike confession, seventhly by Primitiue Doctors consent & vnanime profession, eighthly by the most part of learned Protestants ingenuous reception, & subscription, ninthly by irrefragable reason and demonstration, tenthly and lastly, by the consideration of such oppositions, dissensions and contradictions as the oppugners of our Saviours locall descending haue fallen into about this point, and of the absurde, vnlearned, and ridiculous, yea impious expositions, that the Geneuians haue deuised

sed of such Scriptures as do most cleerly enince the truth of this article. The impiousnesse of which their doctrine shall appeare by our showing, how in some things they doe iumpe with the *Iewish* enemies and opposers of the Messias his suffering death, and descending into hell, to destroy the author of death, and in some things with the ancient *Hereticks Arrians* and *Apollinarians*, which did denie our Sauours humane reasonable soule: and therefore did expound those places of Scripture, wherein mention is made of the beeing of our Sauours soule in hell after his death, in the same manner that the *Genenians*, and other vpstarts haue done of the *preiiser* sort. Whereas the Doctors of the Primitiue Church, which oppugned those heretickes, did expound them as the Church of England: I meane the reuerend *Bishops* and other learned Doctors thereof, that haue bene since the daies of King *Edward* the sixth, of famous memorie, vntill this present time of the happie raigne of our most learned and religious Soueraigne King *Iames* the sixth. Which being well considered, the Church of *Scotland* shall see, how that they haue a thousand times better reason for them, to ioyne with the Church of *England*, and with the ancient orthodoxe, and true Catholike Christians, then to iumpe with the new *Genenians* or any of the condemned hereticks in the expounding such places of Scripture.

I.

And first I say that there is in the Scripture, typicall prefiguration both personall and reall, of our Sauours descending into hell; namely, *Iosephs putting into the pit without water*, by his brethren mentioned in the 37. chapter of *Genesis*, and *Jonah* his being in the belly of the *Whale* in the midst of the sea three daies & three nights, as it is in the first and second chapters of his prophesie. And therein our Sauour himselfe affirmeth that *Jonah*

Gen. 37. 24.
Jonah. 1. 17.
& 2. 1, 2, 3.
4, 5, 6, 7.

Mat. 12. 40.

was a type or figure of him, and that his foresaid condition was a figure or signe of his owne being after death in the *barrs of the earth*, as it is in the twelfth of *S. Matthews* Gospell, for as *Ionas*, (saith our Saviour) was three daies and three nights in the whales belly, so shall the sonne of man be three daies and three nights, in the heart of the earth. The which cannot be vnderstood of our Saviours buriall, as our *Genenians* would make vs beleue; for his graue was not neere the heart of the earth, nor Christs body was not in the belly of the earth, but both were in the head, face, or top of the earth, and not within it, but without it, for it was a tombe hewen out of a rocke as it is in the Gospell, and so those words of *Ionab* were verified in the person of *Iesus* really, *Out of the belly of hell* cried I, and againe, *Thou hast brought vp my soule from the pis*: for as *Ionab* was in the middelt of danger, without danger, in the bottome of the sea, without being drowned, so was our Redeemer *Iesus* in the middelt of danger without danger, and even in the bottome of the fiery pit without being burned, or consumed thereby; as *Ionab* was in the belly of the Whale without being destroyed, so was *Iesus* his soule in *Leuiathans* belly, which is hell, without being deuoured of *Leuiathan*, the roaring and deuouring Lyon. And as *Ionab* was brought vp from the bottome of the sea; so was *Iesus* his soule, brought vp from the bottome of the pit, wherein is no water, but all fire, and is so deepe that it is said to bee without bottome. And as *Iosephs* being in that pit without water, and *Ionabs* being in the Whales belly, and in the bottome of the sea, were personall types and prefigurations of our Saviours being in hell, so haue we in the Scripture, reall types and prefigurations thereof, for as the bloody *Sacrifices* of the law, did shaddow out our Saviours bloody sacrificing of his blessed Body vpon the Crosse for our sins, in which doing he shut vp all those bodily and bloody sacrifices, with

with a solemne *Consummatus est*, saying, it is finished; so the burnt offerings of the law, did foreshew how our Saviour should offer his soule for an *holocaust* or burnt offering, according as the Euangelical Prophet *I say* had foretold, saying in the fiftie three chapter: *He was taken out from prison and from iudgement, and was cut out of the land of the living, for the transgression of my people was he plagued, hee made his grave with the wicked, and with the rich in his death, though he had done no wickednesse, and hee shall make his soule an offering for sinne, &c. Hee shall divide the spoile with the strong, because hee had powred out his soule vnto death.* In which words the Prophet pointeth out our Saviours imprisonment, arraignment, iudgement, execution, the crucifying and burying of his bodie, which was the bloody sacrifice, that put an end vnto all bloody sacrifices, with his pouring out of his soule vnto death, and making it an offering for sinne, to wit a burnt offering. Where observe well, that though our Saviour offered his very soule, to be a burnt offering for the expiation of the sinnes of our soules, as hee had done before, his bodie for a bloody sacrifice to expiate the sinnes of our bodies, yet had not the flames of hel any power thereupon, in which respect the three children were a type of him, in their walking in the midst of the seven times hote fiery furnace, without any hurt; as it is in the third of *Daniel*, Yea *Daniel* himselfe being in the *Lyons den*, without any harme, as it is in the sixt chapter, was a type and figure of our Saviours conquering condition in hell; that though hee had offered the *Lambe* of his blessed body to the shambles of the shamefull and accursed crosse to be slaine, and the *Turtledove* of his diuine soule to the hote furnace to be burnt: (such burning loue he bare vs) yet could not hell fire take any hold thereon, but was free among the dead, as it is in the eighty eight Psalm, that is to say, free from the tormenting flames and paines of hel fire. And though he was laid in

Ioh. 19. 30.

Isay. 53. 8, 9,
10. 11. 12.

Dan. 3. 21,
22, 23, 24, 25
26, 27, & 6,
16, 22, 23,

Psal. 88. 4, 5, 6

the lowest pit in darknes and in the deepe (as the Psalmist there subioyneth, immediately prophesying of Christs descending into the lowest hell, and not into any vpper *Limbus patrum*) and that he was brought downe into the diuels darke dungeon, into the den of the roaring and deuouring Lyon, to haue sealed vpon his soule, and to haue kept it captiue; yet was the diuell disappointed, and was so far from detaining our Sauours soule in captiuitie, as that he himselfe was by him captiuated & bound vp in chaines of darkenes; for the Apostle to the *Ephesians*, testifieth that he *led captiuiue captiue*. So that he that did once lye downe, and couch as a Lyon (as the Patriarke *Iacob* in blessing his Son *Iudah* prophesied of *Iesus*, the *Lyon* of the tribe of *Iudah*,) so soone as the deuouring olde Lyon the diuell, hauing him in his denne, began to rowle and stirre him vp, and to encounter with him, (for then was the King of heauens great *Lyon baing*) hee left of to be *Couchant*, and became *Rampant*, and graspling with him, gaue him the foile, and entered to the spoyle, according as *Iacob* had prophesied, saying, *Iudah as a Lyons whelpe, shalt thou come vp from the spoile, and I say likewise* (in the place before alleadged) saying, *He shall deuide the spoile with the strong, & as the Apostle in the Epistle to the Colossians* testifieth that he did, saying, *and hath spoiled the principalities and powers, and hath made a shew of them openly*.

Ephes 4.8.
Gen. 49.6.
Renel. 5.5.
Isay 53.12.
Colos. 2.15.

II.

Secondly our Sauours descent into hell, is in the Scripture not onely by typicall prefigurations, both personall and reall, as hath bin now shewed; but also by expresse propheticall predictions. For *Dauid*, who was both a type and a Prophet of Christ, prophesieth of it in many places, and namely, in the 16. Psalme saying, *Thou wilt not leaue my soule in hell*, and in the 18. *The sorrowes of hell haue compassed me*, and in the 13. *Lord thou hast led forth my soule out of hell*, and in the 88. *Thou hast laid me in the lowest*

Psal. 16. 10.
& 18. 5.
& 30. 3.
& 88. 6.

pit.

pit, in darkenesse and in the depths: and so hath *Zacharie* prophesied of his descending into the very dungeon of the damned, (and not into any *Limbus patrum* as the Papists suppose) when he saith in his ninth chapter, prophesying there of Christ. *I have loosed thy prisoners out of the pit, wherein is no water.* And if any one aske what these prisoners were, that were thus loosed by our Saviours descending, I answer, that all the elect soules of Gods children were in effect prisoners of hell, and that they were indeed deliuered and loosed out of that prison, by the vertue of Christs personall descending, though they were not presentially and personally there themselves. For God doth deliuer men from dangers and euils *tam prueniendo quam subueniendo*, as well by *preuention* before the fall, as by *subuention*, when they haue fallen. The Roman Doctors indeed, expound this place of Christs descending into a certaine blacke border of hell, which they call *Limbus patrum*, to deliuer the Patriarkes soules from thence: for as for the pit or prison of the damned, from thence they hold there is no redemption. But truly they are deceiued in their opinion, for the pit or prison whereunto our Saviour did descend, is called the *lowest pit* in the Scripture, and so must needes bee the prison of the damned; *Thou hast laid me in the lowest pit in darkenes, and in the deepes*, (saith the Prophet *David*) prophesying of his Sons descending into the lowest hell. And the Prophet *Zacharie* calling it a *pit without water*, intimateth that it is a *pit full of fire*, and consequently no *Limbus patrum*, nor blacke border of hell fire, but hell fire it selfe. And in our Latine disputation of the *Seate of Soules*, as we shall proue both by Scriptures authoritie, and Fathers testimonie; that the soules of the faithfull Iewes before Christ, were in no subterraneall pit or prison, but in *Paradise*: so shall we dispute another noble question, whether or no, the soules of the vertuous Gentiles were deliuered from the

Zach 9. 11, 18

Psal. 88. 6.

Zach 9. 11, 12
Psal. 107. 10,
11, 12, 13, 14

Isay 61. 1

Luke 4. 18.
1. Pet. 3. 18, 19
20. & 4. 5, 6.

Isay 53. 12.
Mat. 12. 29.
Ephes. 4. 8.
Colos. 2. 15.

lowest pit, at our Saviours descending, and whether this place of *Zacharie* of our Saviours loosing of those prisoners of *hope* out of the pit, wherein is no water, and that of the *Psalmist*, of the breaking of the bondes of such as did dwell in darkenes, and sit in the shaddow of death: and that of the Prophet *Isay*, prophecyng of our Saviours preaching libertie to the captives, and to them that are bound, the opening of the prison, as it is likewise in the Gospell of *S. Luke*, and those words of *S. Peter*, when hee saith that our Saviour being dead in his body, but quick or living in his Spirit (for so readeth the Syrian text) went by the same Spirit and preached to the Spirits in prison, which were in times past disobedient. And finally, those other words of the same Apostle, for unto this purpose was the Gospell preached also unto the dead, that they might be condemned according to men in the flesh, but might live according to God in the spirit: whether I say these places of Scripture and others the like wherein mention is made of our Saviours spoyling of hell and Sathan, and of his leading captiuitie captiue, may perhaps be probably vnderstood of his powerfull and mercifull deliivering from hell, some of the soules of the vertuous Gentiles, as of their Philosophers, Lawgiuers, Gouvernours, Kings, Queenes, and other private persons renowned for their wisdom, prudence, fortitude, temperance, bounty, chastity, iustice, mercy, and generally for their ciuill carriage, and morall conuersation, such as were *Hermes Trismegistus*, *Zoroaster*, *Socrates*, *Plato*, *Aristotle*, *Pythagoras*, *Homer*, *Phocildes*, *Theophrastus*, *Epictetus*, *Cicero*, and such as were *Heracles*, *Theseus*, *Cyrus*, *Solon*, *Lycurgus*, *Aristides*, *Cimon*, *Timotheus*, *Epaminondas*, *Tarquin*, *Camilla*, *Niculaus*, *Panthea*, *Penelope*, *Artemisia*, and others the like. For my owne part I doe professe such loue to those vertuous wights, for their vertues sake, that I had rather condemne twenty such opinions, as that of the subterraneall *Limbus patrum*, then to damne eternally

eternally the soule of one *Socrates*, or of one *Cyrus*, let alone of a *Salomon*: concerning whom, we shall likewise dispute the question, whether his soule went to *Paradise*, or to the hell of the damned; and shall proove the salvation of his soule, against *Cardinall Bellarmine*, and other his Romish damners, by many authorities & arguments.

III.

Thirdly our Saviours descending into hell, is in the Scripture by pregnant historicall allusion. In the booke of *Iob* the greeke interpreters allude thereunto most evidently, for the English of the Septuagints reading of the 17. verse of the 38. chapter is thus, *Were the gates of hell opened unto thee for feare, and did the Porters of hell at the sight of thee, shrinke for feare?* and in the translation according to the hebrew, it is thus, *Have the gates of death bene opened unto thee, or hast thou scene the gates of the shadow of death?* and in the Gospell, our Saviour himselfe alludeth disertly thereunto, when he saith in the Gospell, *Else how can a man enter into a strong mans hold, except he first bind the strong man, and then spoile his house:* where note, how that immediately before, hee spake of his casting out of diuels, and his overcoming of them, which argueth that Christ was to conquer the diuell, for all his strength in his owne house, and both to foyle him, and spoile him in his owne strongest hold.

Iob 38. 17.

Mat. 12. 24, 25, 26, 29, 28, 29.

IIII.

Fourthly, our Saviours locall descending into hell is in the Scripture, by Euangelicall explication or application, for *S. Matthew* in the same twelfth chapter, where he entreateth of our Saviours casting out of diuels, and of his entering into the strong mans house to binde him and spoile him, testifieth, that *Ionah* in his being three daies and three nights in the Whales belly, was a type or figure of our Saviours being three daies & three nights in the heart of the earth, which cannot be vnderstood of the

Mat. 12. 39, 40.

the place of his Body, but of the seate of his soule, as wee haue showed before.

V.

Fifthly, Christs locall descent into hell, is in Scripture
Mat. 20. 3. *by Apostolicall asseueration. For first, S. Peter the prime*
Act. 2. 26. 27. *Apostle in the second of the Acts, mentioning both the*
30. 31. *parts of our Sauours humanitie, to wit his soule and*
flesh, sheweth how God had preordained that neither
should his soule be subiect to detention or destruction in hell,
nor yet his body to detention or corruption in the grave; and
he expoundeth the Prophet Davids words, in the six-
teenth Psalm: Thou wilt not leaue my soule in hell, neither wilt
thou suffer thine holy one to see corruption, of the resurrection
of Christ; that his soule should not be left in hell, neither
his flesh should see corruption. For as the resurrection could
not be achieued without a combination of Christs body
and his soule, so it behoued the soule, as well to rise in
a manner out of hell, where it lay downe like the Lyon
couchant of the tribe of Iudah; as the body to rise out of
the grave or tombe, where it was laide. The same Apos-
tle in his first Epistle teacheth the same doctrine, in two
seuerall places; the one where he saith that Christ being
put to death, concerning the flesh, but quickned in the Spirit (ac-
ording to the greek text, or being quick, and lining in the
Spirit, according to the Syrian) went by the same Spirit, and
preached vnto the Spirits in prison; the other, where he saith
that the Gospell was preached vnto the dead, so the end that
they might line according to God in the Spirit. And as S. Peter,
the prime Apostle (for so the Scripture calleth him) in
the three places now alleadged affirmeth Christs descen-
ding into hell in his soule, so S. Paul in as many places
doth the like. The first place is in the tenth to the Ro-
manes where he affirmeth both his ascending into heauen,
and his descending into the deepe or bottomlesse pit which is
hell. Say not in thine heart (saith hee) who shall ascend into
heauen,

Mat. 20. 3,
Mark. 3. 16,

Rom. 10. 6. 7.

heaven that is to bring Christ from above? or who shall descend into the (abyssus) deepe or bottomles pit, that is to bring Christ from the dead? where note that the Greeke word *abyssus*, which our English haue translated, *the deepe* is neuer taken for the *grau*, but for *hell* and the *bottomlesse pit*, it is often taken, as in *Luke* the eight, in the ninth of the *Revelation* thrise, in the eleuenth once, and in the twentieth twise, where it is likewise called *Sathans prison*, and the lake of fire and brimstone. The second place where *S. Paul* teacheth Christs descent into hell, is the fourth to the *Ephesians*, thus, *Now in that hee ascended, what is it, but that hee also descended first into the lowest parts of the earth?* where the lower or lowest parts of the earth can signifie no other thing but that, which he callerh the *deepe* or *bottomlesse pit* in the Epistle to the *Romanes*; for as he maketh an expresse opposition betweene *ascending* and *descending*, which are contrary motions, so doth he between the two opposite places, to wit, the *highest part of heaven*, and the *lowest part of the earth*. The third and the last place is the second to the *Colossians*, where speaking of our Saviours Mediatourship, hee vseth these words amongst other, *And hath spoiled the principalities and powers, and hath made a shew of them openly, and hath triumphed over them in himselfe*; for so readeth the *Syrian* text, and the *Greeke* text likewise in most part of bookes, together with the *Latine* of *Saint Hierome*, of *Erasmus*, of *Delanus*, of *Castatio*, of *Stephanns*, of the *Tigurins* or *Leo Inda*, and of *Arrias Montanus*; where as the *Geneuian* translation of *Beza* attributeth this triumph to Christ on the Crosse, contrary to the common translation, and exposition of tenne of the Doctors of the *Primitive Church*, as shall bee shewed other where. And truly Christ did triumph over the *Principalities* and *powers* when as hee did binde *Sathan*, and by his presence terri-

Luk. 8. 31.
Reuela. 9. 1. 2.
11 & 11. 7.
& 20. 1. 3. 7.
10. 14. 15.

Ephes. 4. 8. 9.
10.

Colos. 2. 15.

he the whole infernall forces, the which thing hee did
 not on the *croffe*, for there hee suffered himselfe to bee
 foyled and overcome; but hee did it in Sathans owne
 house, and strongest holde. So that his triumph began
 in *hell*, in respect of his soules diuine vanquishing of the
 diuell, like as it began in the *grane*, in respect of his Bo-
 dies powerfull rising from death to life; and it was fi-
 nished both in soule and body, when hee gloriously
 ascended into heaven. So that they are mightily de-
 ceiued which doe thinke our Sauour triumphed ouer
 Sathan and hell vpon the *croffe*; for a triumph doth al-
 waies follow vpon a perfit victorie, and doth not goe
 before it, much lesse before the conflict, as our *Genenians*
 would ridiculously haue it. Thus we see twentie ex-
 presse passages of Scripture for our Sauours *descending*
into hell after death, (for so many haue we alleaded from
 the first to the last,) where as the *Genenians* can not pro-
 duce so much as one text bearing, that Christs soule
 went not to hell: only out of two texts in the Gospell,
 they draw an argument against his descending; the one
 in that he said to the penitent thiefe, *To day shalt thou be*
with me in Paradise: the other in that he said a dying, *Fa-*
ther into thy hands I commend my Spirit: but neither doth
 the one nor the other argument conclude punctually.
 First the argument doth not follow; Christs Spirit was
 in his fathers hands, *Ergo* it was not in hell; for Gods
 hands is in hell as well as in heaven, according to that of
 the Psalmist, speaking of our Sauour, belike by way of
 prophesie; *If I ascend into heauen thou art there, if I lie*
downe in hell thou art there; yea the hand of the Father
 was with his Sonne in hell, in a fatherly manner fortify-
 ing him, in his conflict against the furie of the whole
 infernall forces, like as his hand and Spirit, was with him
 to raise him vp from the dead, as the Apostle teacheth.

Ioh. 23. 43.
 46,

Psal. 139. 8,

Rom. 8. 34.

Neither

Neither doth the other argument follow, Christ was that day or night in Paradise; *Ergo* he did not descend into hell, for to speake nothing of his beeing in *Paradise* in his Godhead, I say that in his very soule hee might without all repugnancie, haue gone first to *Paradise*, which was the place due vnto him, beeing considered as a most perfit and iust man, free from sinne; and afterwards to *hell*, which was the place due to all sinners, and even to him, in so farre as hee became the pledge, and surety for sinners, a sufferer for them both of death and dishonour, and a deliuerer of them from sinne and Satan, from Gods hatred and hell. But Godwilling in our Latine disputation of the *Seate of senles*, we shall handle the point of our Saviours going to *Paradise* more accurately; where wee shall likewise dispute the question of the place, situation, existence, and vse of the terrestrialall Paradise, and shall by certaine probable arguments make it apparant; how that it was created in the heart of the world vpwards, like as hell was created in the heart of the earth downwards. And there shall wee refute an error of the learned Spanish Iesuite *Pererius* and of our *Genenians* touching the non-existence of *Paradise*; like as in our worke called *Dies Domini*, which deliuereth the doctrine of *Hebrewes*, *Greekes* and *Latines*, *Theologians*, *Philosophers* and *Historians*, touching the worlds beginning, lasting and ending, wee doe refute the same Iesuites, and some of our owne Protestants common error touching the worlds beginning, in the moneth of *September*; and that by diuers new arguments, besides the authorities of *Theologians*, *Astrologians* and *Philosophers*.

VI.

Sixtly, as the holy Scripture doth auouch our Saviours descending into hell, in his soule after death, in the
O 2 forefaid

foresaid five respects, so doth the Catholicke or vniuersall Churches common Confession of faith auerre it, as may appeare by our common *Creed*, commonly called the *Creede of the Apostles*, wherein after the mention of our Saviours buriall, is immediately subioyned his descending into hell, like as after his rising from the dead, he is said to haue ascended into heauen. Neither could this point haue beene expressed in plainer words then it is, for plainnesse was fittest for the expression of the common faith of Christians. The motion of *ascending* and the place thereof *heauen*, are both of them taken literally and properly; and therefore their contraries, *descending* and *hell* must likewise be properly taken, without running to a figure. And we may as well denie that in the *Creed*, *ascending* signifieth a local motion vpwads, and that *heauen* signifieth the seate of God, and the receptacle of the blessed Spirits, and with all, say that by our Saviours ascending into heauen, is signified no other thing else, but his enioying of some spirituall solace and heavenly ioy, as to denie that his *descending* is a local motion downewards, and that *hell* is the seate of Sathan and of his slaues, and as to say with the *Genenians*, that by Christs descending into hell, is nothing else meant, but his feeling of some spirituall sorrowes or helish horror. If *hell* must be taken by a figure in the *Creed*, then *heauen* in the same *Creede* shall bee but another figure; and so should our *Creed* be but a *Creed* of figures, and our faith, a faith of figures. And to say that there are many *Creedes* and *confessions* of faith (wherein there is no mention made of Christs descending into hell) it doth not argue that the authors and makers of those *confessions*, did not beleue this point: for other clauses are likewise often wanting, as namely, in the *Nicene Creede*, these words, *Borne of the Virgin Mary, he was buried, bee sit*

test on the right hand of God, I beleue the Catholike Church, the communion of Saints, the resurrection of the body, and the life euermlasting, aswell as those wordes, he descended into hell. And yet the Fathers (no doubt) were aswell perswaded of these things they left out, as they were of those things they put in. Againe, it is sufficient that in none of the Creedes and confessions that euer were published aboue threescore, the descending of Christ into hell is denied: for yee shall not reade in one of them all, such a clause, I beleue that Christs soule beeing seuered from the body, went not downe into hell, but ascended vp into heauen. But not onely is it not denied so much as in one Creede of many: but also it is affirmed expressly, in some Creedes, as namely, in that of the Apostles, and in that of *Saint Athanasius*, and implicitly it is in all the Creedes and confessions that euer were made, for more then fiftene hundreth yeares together: for it is implied in the word *suffered*, and in the word *died*. For in Christ the Mediatours death, are these three parts; the separation of the soule from the body, the collocation of the body being dead in the graue, as being the bodies chamber of death, and the migration of the seuered soule into the blacke house of death, which is hell; where it behooued the soules of all men to bee imprisoned, except the Sonne of God, by descending into that dungeon, had deliuered and exempted all beleeuing soules from descending. For he it was that brake those gates of brasse, and brast the barres of yron asunder, and to him the gates of hell and of death were opened for seare. It is certaine that Christs soule went to some place after death; and in the Creede wee finde no place mentioned, but *hell*, or *heauen*: now in it there is mention made, of his descending into hell after death, but there is no mention made of his soules ascending, vntill at what time being risen, after forty daies aboad with his Disciples, hee ascended

Psal. 107. 14.
16.
Iob 38. 17.

Ioh. 10. 17.

visibly, in his whole humane nature. And that he ascended not into heaven, before that time, wee may gather it out of his owne wordes to *Mary Magdalen*, saying, *Touch me not, for I am not yet ascended to my Father*; & there is not so much as one letter in the whole Scripture, that sheweth that our Saviour was to ascend twice to heaven, or that his soule was to descend twice from heaven: the which, double *descension* and *ascension*, are inferred necessarily of the *Genenian* doctrine. And as the word *died*, in the Creede, doth imply our Saviours descending in soule, to the house of death, though not to dye, (for Christs soule could not dye) but to overcome death, and to destroy the author of death, the diuell, (as the

1. Cor. 15. 55.

Heb. 2. 14.

Apostle speaketh) so doth the word of *suffering* the like. For Christ suffered the greatest humiliation and deiection that could be, for mans cause, and therefore it behooved his soule to be humbled vnto hell, and without this hee had not bene subiected to the highest degree of humiliation in his soule, as hee was to bee, answerably to the humiliation of his body, which was in the highest degree, even vnto the death of the crosse: like as for that cause God exalted him, both in body and soule, in the highest degree, (as the Apostle teacheth.) So that we see that Christs locall descending into hell, is denied in no Creede, but expressed in some, and implied in all.

Philip. 2. 6, 7.

8, 9, 10, 11.

VII.

Seauenthly, the locall descent of Christs soule into hell, is confirmed by the common consent, and constant profession of the Doctors of the primitive Church, in their Sermons, Homilies, Commentaries, Expositions and Glosses, vpon the places of Scripture aboue alleadged, about twenty in number; and vpon the Creede, especially this article thereof, as shall bee shewed more particularly

particularly in our Latine worke by the expresse testimonies of these three and forty Fathers, Doctours, and writers, *Hebrewes, Greekes and Latines, Thaddæus, Ignatius, Iustinus Martyr, Irenæus, Tertullianus, Origenes, Cyprianus, Arnobius, Lactantius, Eusebius, Asbanasius, Hilarius, Socrates, Basilus, Gregorius Nazianzenus, Ambrosius, Hieronimus, Rufinus, Epiphanius, Chrysostomus, Augustinus, Cassianus, Casarius, Philippus Presbyter, Cyrillus, Primasius, Eusebius, Theodoretus, Leo, Vigilinus, Fulgentius, Cassiodorus, Beda, Titus Bostrensis, Didimus, Ioannes Damascenus, Theophylactus, Oecumenius, Bernardus, Prudentius, Petrus Chrysologus, Rabbi Hoccados, Rab. Simeon:* whereunto shal be added, some fixe or seauen Councils, as of *Ephesus, Chalcedon, Alexandria, Constantinople, Toledo, Arles* and others. So that if the Fathers of the Church haue any weight or authority amongst the *Genenians*, they shall soone see themselves in a manifest error which God grant they may as soone amend.

VIII.

Eightly, Christs locall descent into hell after death, is confirmed by the ingenuous reception and subscription of the most part of learned protestant writers, as we shall show in our Latine worke, by the testimonies of some thirty, to wit, *Luther, Caluin, Peter Martyr, Bullinger, Pomeran, Pellican, Chytraeus, Apinus, Bucer, Illyricus, Selmecker, Lossius, Hemingius, Areuius, Kulandus, Marlerat, Urbanus Rhegius, Lanater, Vitus Theodorus, Mylius, Musculus, Mollerus, Westhemerus, Herebachius, Felinus,* our countymen *Alexander Aleius, or Aleis, Bishop Latimer, and Robert Samuel Martyrs, Deane Nowell, Master Foxe,* with the reuerend Bishops and learned Doctors of England, in the time of King Edward the sixth, and afterwards, to this present day of the happy raigae of King James the sixth.

sixt, together with the whole *Lutheran* Protestants in *Denmarke*, *Norway*, *Sweden*, *Poland*, *Boheme*, *Hungary*, and other parts of *Germany*, with some of those, whome they call *Caluinians*; as namely, that most learned and iudicious *Italian* diuine, *Hieronymus Zanchinus*.

I X.

Ninethly, the doctrine of Christs locall descending into hell, is prooued by irrefragable reasons: for first the doctrine of the Church of *England* doth illustrate, commend and magnifie, the loue of God towards mankinde, where as the doctrine of *Genesua* obscureth, ecclipseth, and diminisheth it, exceeding much. For it is an argument of great loue, that the Sonne of God would daigne to descend from his throne, and seate of maiestie, into this earth of vilitie and misery, which is his foote-stool: but it is an argument of farre greater loue, that for our sakes, he would yet descend lower, euen so low, as to take vpon him the shape of a seruant, and in that shape to suffer so shamefull a death, as that vpon the crosse; but it argueth the highest degree of loue that could bee, in that for our sakes hee would descend so low as into the lowest hell, the vile and loathsome dungeon of the damned, to the end that we should not descend thither, nor be damned. Secondly, the very Ground, whereupon the *Genenians* doe found their doctrine of Christs suffering the pangs of hell, doth prooue pregnantly this very point, which they denie of Christs descending into hell in his soule. The ground is this, It behooued the Mediatour of sinfull mankinde to suffer what was due to sinfull mankinde, whereupon it followeth necessarily, that he suffered the highest degree of humiliation, to wit to be humbled vnto hell in his soule, as his Bodie was humbled vnto the shame of the crosse, & the graue,
for

for sinfull mankinde had deserued this deiection, and should haue beene humbled so farre for his sinfull and proud rebelling against God, if our Redeemer had not humbled himselfe in our stead and for our sakes to exempt, and deliuer vs from this signominie. Yea their very doctrine is contradictory to it selfe, for they hold that Christ was to suffer the torments of hell in his soule, and yet they will not haue him goe to hell, which two assertions cannot well stand together; for though that the soule may feelee the horror, or apprehend the feare & terror of hell, out of hel, & that our Saviours soule did so in the garden and vpon the crosse, according as the Prophet *Dauid* had prophesied, of him saying, *the sorrowes of death and of hell, haue compassed me about*, and as our Saviour said of himselfe, *My soule is very heauy euen vnto the death*, and as the Euangelists doe testifie of him, that hee began to waxe sorrowfull: and grieuously troubled, to bee afraid and in great heauinesse, and euen in such an agonie vpon the apprehension of the fearefull cup of Gods wrath, that he sweat drops of blood, and afterwards cried out, that he felt himselfe in a manner forsaken of his Father, for our sakes for a while; all which *soule-suffering*, the Apostle *Peter* calleth by the name of the *sorrowes of death*, and *Dauid*, the *sorrowes of hell*; though I say that our Saviour suffered in his soule for our sakes, these horrors and terrors of hell, in the very garden and on the crosse, yet he could not suffer the pangs, paines, or torments of hell, without being in hell, no more then one can enjoy the ioyes of heauen out of heauen. But the truth is, that Christs soule was no more capable of those torments of hell; then it was of desperation or damnation. And though he descended into hell, yet it was not to suffer torment, but only the highest degree of humiliation and debasement, and with all to begin his highest

Psal. 18. 4, 5.
Mat. 26. 37, 38
39, 42, 46,
Mar. 14. 33
34, 35, 36. &
15, 34.

exaltation in the same very place, where his lowest humiliation did end. Thirdly, the doctrine of the Church of *England* doth magnifie and set out the Maiestie of Christs victorie and conquest, where as the doctrine of *Geneua* doth obscure and diminish the Maiestie thereof. For who knoweth not, but that it is a greater glorie for a King or Captaine to vanquish and conquer his enemy in his owne kingdome, and to make his enemies owne pallace his prison, then to doe it elsewhere? Wherefore seeing our Saviour atchieued the greatest, and the most glorious conquest that ever was, and triumphed the most magnificently; we must needs beleue, that he did it in *Sathans* the strong ones owne house, castle and kingdome, as it is in the *Gospell*, and as the Church of *England* together with the *Primitive* doth beleue and teach; and not that he did it out of hell, or on the crosse, as they iargon at *Geneua*.

Mat. 12. 29.

X.

Tenthly and lastly, the veritie of the Church of *Englands* doctrine touching our Sauours descending into hell, may appeare by the contradictions, oppositions, and dissensions, and fanaticall expolitions of such as haue oppugned it, or dissented from it; some expounding those words, *hee descend: into hell*, of our Sauours buriall, others of his detention in the graue, and the most part of his suffering the paines and torments of hell, in the garden, and on the crosse; some haue expounded it of his translating into the state of the dead, and some haue beene so fanaticall, as to say, that his descending into hell, meaneth no other matter but the ascending of his soule into heauen after death. And as some of them haue most vnlearnedly and ridiculously vnderstood *beauen by hell* in the *Creed*, and *ascending by descending*, which is all one with the taking water for fire, or God for the diuell,

dispell, so haue they as vnlearnedly and ridiculously construed diuers other places of Scripture. In the sixteenth Psalme, by the Hebrew word *N E P H E S H*, and in the second of the *Actes* by the Greeke *ψυχη* (both which doe signifie the *soule*) they vnderstand the *body*, which is the contrary part, and the other halfe of man, a thing that no learning diuine or humane will suffer. And though a man perhaps might excuse such a simple or single *ignoramus* as this; yet how can he excuse it, when it is doubled? for those Geneuians will haue the word *soule* to signifie the *body* and a *dead body*, which in all learning diuine, or humane, signifieth alwaies a *living substance*; and either the principall part, which is the *soule*; and that properly, or else the whole person, figuratiuely. And as these admirable *Metamorphosers* of *Geneua*, turne in one place *hell* into *heauen* and *descending* into *ascending*, even blacke into white, and in another place, Christs *living soule* they turne into his *dead Body*; so doe they turne *hell* into the *grane*, for the Hebrew word *S H E O L*, and the Greeke word *αις*, which doe properly and principally signifie hell (as the learned in these languages doe well know, and as we shall show particularly otherwhere, by alleading the testimonies of the best *Hebricians* and *Grecians*) but especially when the word of *Soule* is thereunto annexed, as it is in the sixteenth Psalme, and in the second of the *Actes*, they do translate *Grane* and not *Hell*; which is not only the secondary and improper signification of those two words, but also quite repugnant to those texts of Scripture, wherein mention is made of the condition of Christs *soule*: For though it be true that the said two words doe sometimes signifie the *grane*, yet it is but secondarily and improperly, and when the word of *Body* or *flesh* is ioyned thereunto, but neuer when the word of *Soule*, is annexed, as it is in those two places of Scripture,

and because they see the absurditie that should insue of saying that Christs *soule* should be buried in a *grane*, therefore for preventing one absurditie, they runne into another: for as they turne *bell* into *grane*, so doe they Christs *lining soule* into his *dead body*, the most blockish and stoekish abusing of Scripture, that ever was heard tell off: yea more, the most impious, for in so doing they ioyne with the professed enemies of Christ both *Iewes*, *Arrian*, and *Apollinarian Heretickes*. For first such *Genenian* expositors ioyne with the *Iewes*, who (as *Epinus* the Protestant Superintendent of *Hamburge*, writeth vpon the sixteenth Psalm) to overthrow the certainty of our faith, concerning Christs descension into hell and his resurrection, did by the word *soule*, vnderstand *life*, (though it bee not so bad, nor so farre fetcht as *Bezas* *dead bodie*) and by the word *bell*, they vnderstand *grane*, as the *Genenians* doe. And next they ioyne and iumpe with the old *Arrian* and *Apollinarian Heretickes*, which denied our Sauours true humane soule, and therefore vnderstood those Scriptures as the *Genenians* doe, and not as the orthodoxe fathers vnderstood them, that out of those Scriptures, refuted their fooleries, as *Athanasius*, *Theodoretus*, *Epiphanius*, *Cyprianus*, *Augustinus*, *Fulgentius*, *Hieronymus*, *Ambrosius*, *Philippus Presbyter*, *Ruffinus*, *Cassiodorus*, *Embymusius*, *Beda*, *Petrus Chrysologus*, and others whom the Church of *England* doth follow: all which shall be (God-willing) particularly prooued in our Latine worke. And the *Genenians* doe ioyne with the same *Apollinarian Heretickes* in vnderstanding by the *Spirit of Christ* in the third chapter of the first Epistle of *Saint Peter*, his *Diuinitie* or *God-head*, and not his *humane Spirit*; though the other halfe of his humanitie, to wit his *flesh* bee there mentioned with it: like as in the same text, they turne *Christs person*, into *Noahs*, and *Christs preaching in Spirit* vnto dead

1. Pet. 3. 18.
19.

dead mens spirits after his passion, into *Noahs* preaching in body vnto living men, many hundreth yeares before the passion, and incarnation. Where note how that contrary to all learning diuine and humane, they expound the word *Spirits* of a *living man*, and not of the *soule* of one deceased. And in the same absurd manner, they turne Christs wrastling vpon the crosse, into triumphing, and make him to sing his owne triumph before his full and absolute victorie. Finally, as in expounding the Gospel they turne the *heart* or *middle* of the *earth* into a *Tombe*, which was not so much as within the foreskin (if I may so speake) of the *earth*, so in expounding the Epistle, they turne the *lower* or *lowest parts* of the *earth*, where into our Saviours soule descended, into the *uppermost parts* or *surface* of the *earth*, where in body hee conuersed, when hee was vpon earth. So that they turning thus vpside downe, both in *Gospel* and *Epistle* as they doe, we haue as little cause to iumpe or ioyne with *Genenians* in this point, as wee haue to runne with *Rome* for the finding out of their fanaticall *Limbus Patrum*.

Math. 12. 40.
& 27. 60.

Eph. 4. 8. 9.

And thus I haue by a ten-fold probation, cleered the truth of the doctrine of the Church of *England* touching our Saviours descending into hell, and haue with all dispelled the cloudes and mistes, both of *Romane* and *Genenian* opinions. For as it is most certaine that our Saviours soule did after death descend into hell, which our *Genenians* doe most vnlearnedly and ignorantly denie, so is it as certaine, that hee descended into the very lowest hell, and not to any vpper region or subterraneanall *Limbus Patrum*, to deliuer the Fathers, as the *Romanes* doe imagine; for wee shall prooue both by Scriptures and Fathers, and many pregnant reasons, that they went presently after death into *Paradise*, and that there is no other *Limbus* or lodge for *Fathers* or *Infants*

either, but it, nor no other *Purgatorie* after this life, but the fire of Gods Spirit in the same *Paradise*. And in the same worke, we shall likewise dispute the question, whether our Saviour went first into *Paradise*, before he went downe to *hell*; and whether the soules of the Patriarkes, went in his companie, to bee witnesses of his victorie in *hell*? wherefore I would wish with all my heart, that for the furthering of the peace of the Church, both *Romanes* and *Geneuians*, *Papists* and *Puritanes* would subscribe vnto the doctrine of the Church of *England* in this point, and borrow from her the golde of this orthodoxall doctrine, as they would she should borrow from them some thing that they can show as good warrant for, as the Church of *England* can doe for this. And let them both, doe as they please, one thing I dare vndertake to prooue by publike disputation, in any *Colledge* in *Christendome*, and shall shall doe it, (God willing) before a few yeares goe about, in *King James his Colledge*; that the *Romanes* cannot show so much Scripture, and so many testimonies of Fathers, nor so many pregnant reasons, for any two positions or opinions that they differ in from the Church of *England*, as wee shall show for this one, touching *Christs* descending into the dungeon of the damned, to deliuer vs from descending. And againe, that all the *Geneuians* in *Christendome* (though they should ioyne their whole wits together) shall neuer bee able to show so many authorities, testimonies, reasons and arguments, fetcht from Scriptures, Fathers, and Doctors, for the probation of the whole opinions, that they differ in from the Church of *England*, as we shall show for the probation of this one position, onely against them. The which being well considered, I hope my Countreyemen will not be so fond of every *Glosse*, that goeth forth from *Geneua*, as to take all to bee vndoubtedly true; and that
hereafter

hereafter they will not applaude promiscuously all their pedling and paltrie opinions, seeing some of them are so absurde and ridiculous, and other some so vnlearned and impious as we haue now showed and can show, how that they commit the like incongroities, absurdities, errors and impieties in their popular paritie, amongst Ministers, in their lay-presbytery, in their exploding of Prelacie, in their denying of the Christian Princes Ecclesiasticall facultie and sacred immunitie from secular coercion and ecclesiasticall censure: and to be brieue, in their suppressing and opposing of such religious ceremonies, and solemnities as haue bene vsed of the ancient Christians through out the whole world, in the most flourishing and prospering ages of the Church.

The which errors and defects, I pray
the God of *Vnitie* and *Veritie* to
giue them grace speedily to
amend. *Amen.*

*F I N I S.**Errata.*

IN the Epistle, page 6. line 19. for enough read enough. In the Contents numb. 9. for honorable in some copies read honorably, & numb. 17. after lost, read for, in stead of or, in some copies. In the first Treat. p. 10. lin. 17. in some copies put out whensoever, p. 35. lin. 9. for fabulous read frivolous, pag. 36. lin. 17. for bee quarters, read the quarters, pag. 40. lin. 11. for Churchmen being, read Churchmembers, pag. 45. lin. 23. for the other, read their other. pag. 51. lin. 29. betweene resembled and ours, read by, in some copies, p. 71 l. 10. after had scene, adde him. Tra 2. a. pag. 10. line 31. in some copies read Tarina for Taxina, and Artemisia for Artemisia, pag. 16. lin. 6. for the death, read the dead.